THE
JEWISH CHRONICLE.
(ספר זכרון)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1663 – NEW SERIES.] FRIDAY, FEBRUARY 15, 1901:—SHEBAT 26 5661 [PRICE 2D

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3 6 for 5 lines—about 28 words—and 6d. per line after]

BIRTHS

AXELRAD.—On Saturday evening, the 9th of February, at 36, Elder-street, Norton Folgate, the wife of MORRIS AXELRAD of a son. Bris Milah on Sunday, 17th, at 3 o'clock. Friends and relatives please accept this, the only intimation.

COTTON.—On the 9th of February, at 6, Priory-road, Edgbaston, Birmingham, the wife of MARCUS COTTON, of a son.

GOODMAN.—On the 8th of February at 51, Heywood-street, Manchester, the wife of JACOB E. GOODMAN, of a son. Bris Milah on Friday, the 15th inst. African papers please copy. No cards.

JAY.—On Thursday, the 7th of February, at 1, Garrioch-gardens, Kelvinside, Glasgow, the wife of ZEPH JAY, of a son.

LAZARUS.—On the 9th of February, at 354, Old Kent road, S.E., the wife of ALEXANDER LAZARUS (née Harriett Simons, daughter of Mr. and Mrs. J. Simons, of 38, Colvestone-crescent, West Hackney), of a son.

LEVY.—On Sunday, the 10th of February, at 19, Lawton-street, Newcastle-on-Tyne, the wife of J. LEVY, of a daughter.

LEVY.—On Monday, the 11th of February, at 71, King Edward-road, South Hackney, the wife of M. LEVY, of a son. Bris Milah on Monday, at 3 o'clock.

LINDENBERG.—On the 9th of February, at 132, Brondesbury-villas, N.W., the wife of PAUL LINDENBERG (née Millicent Mitchell), of a daughter.

PEARLMAN.—On the 7th of February, at 12, Meldon-terrace, South Shields, the wife of I. PEARLMAN, of a daughter (still-born). No cards.

SECKEL.—On the 7th of February, at 84, Warwick-road, Maida-vale, London, W., the wife of LOUIS SECKEL (née Loewenthal), of a daughter.

SOLOMONS.—On the 10th of February, at 394, Mare-street, Hackney, the wife of ZALIC SOLOMONS (née Jeanei Freeman), of a son.

VAN NOORDEN.—On the 13th of February, at 33, Chatsworth-road, Brondesbury, N.W., the wife of E. J. VAN NOORDEN, of a daughter.

BARMITZVAH

GILLIS.—LIONEL, fourth son of Mr. and Mrs. CHARLES GILLIS, of 4, Egerton-street, Sunderland, will read מפטיר at the Beth Hamedrasb, on ש״ק פ׳ תרומה and will deliver a Talmudical discourse at the residence. "At Home" Sabbath and Sunday, February 23rd and 24th. Friends and relatives please accept this, the only intimation.

FIANCES.

ADLAM : MENACHEM.—ESTHER, daughter of Mrs. and the late GEO. ADLAM, of Bristol, to YOMTOV MENACHEM, of 133, Crown-street, Liverpool.

CARO : ISAACS.—LEAH, eldest daughter of Mr. and Mrs HYMAN CARO, of 7, Sherborne-road, Birmingham, to HARRIS, youngest son of Mrs. and the late SOLOMON ISAACS of 31, Summerfield-avenue, Queen's-park, London. African and American papers please copy.

COHEN : ROSENTHAL.—PRISCILLA, youngest daughter of JACOB and the late SARAH COHEN, of 39, Cookham-buildings, Mount-street, E. (formerly of Manchester), to ABRAHAM, youngest son of Mr. and Mrs. SAMUEL ROSENTHAL of 10, Bell-lane, Spitalfields, London, E. African and American papers please copy.

GINZBURG : BARNETT.—FLORRIE, eldest daughter of the Rev. and Mrs. B. GINZBURG 1, Pulteney-avenue, Bath (late of Johannesburg), to MARCUS BARNETT, of Crumlin (Mon.).

LYON : AUERBACH.—BEATRICE, eldest daughter of Mr. and Mrs. AVRAN LYON, of 54, Nightingale-road, Clapton, N.E., to ALBERT AUERBACH, of Kimberley South Africa, youngest son of Mrs. PAULINE AUERBACH.

MYERS : RIBATZKIE.—EVA, eldest daughter of Mr. and Mrs. J. MYERS, of Whitegate House, Cheetwood, Manchester (late of Hanley, Staffs), to JACOB eldest son of Mr. and Mrs H. RIBATZKIE, of Hartington-place, Cheetham, Manchester.

MARRIAGES.

GOLDBERG : GOLDSTEIN.—On Wednesday, the 6th of February—Shebat 17th, at the Great Synagogue, Duke-street, Aldgate, E.C., by the Rev. M. Hast, assisted by the Rev. A. E. Gordon, DEBORAH, eldest daughter of Mr. and Mrs. I. GOLDBERG, of 32, Shepherd-street, E., to JACOB, second son of Mr. and the late Mrs. M. GOLDSTEIN, of 51, Whitechapel-road, London, E.

HARRIS : BEHRMAN.—On the 3rd of February, at the Bayswater Synagogue, by the Rev. Dr. H. Gollancz, assisted by the Rev. I. Samuel and the Rev. R. Harris, the Rev. S. H. HARRIS, of Ramsgate, to DORA BEHRMAN, of Southport.

MICHAELS : ISAACS.—On the 13th of February, 1901, at the North London Synagogue, Barnsbury, by the Rev. J. A. Gouldstein, assisted by the Rev. S. Munz, SARAH, eldest daughter of Mr. and Mrs. MAX MICHAELS, 45, Aberdeen-park, Highbury, to MARK, eldest son of Mr. and Mrs. MORRIS ISAACS, Philpot-street, Whitechapel.

PRINCE : BRETZFELDER.—On Monday, the 4th of February, at the Great Synagogue, Duke's-place, by the Revs. M. Hast, and A. E. Gordon, RAIE, the third daughter of Mr. and Mrs. L. PRINCE, of 54, Middlesex-street, Aldgate, to ALFRED, youngest son of Mrs. E. and the late MYER BRETZFELDER, of 353, Amhurst-road, N.

SILVER WEDDING.

COHEN : SOLOMON.—On the 16th of February, 1876, at the Birmingham Synagogue, by the Rev. G. J. Emanuel, B.A., assisted by the Rev. M. Hast and the late Rev. M. Hollander, DAVID, youngest son of the late SOLOMON COHEN to HENRIETTA, youngest daughter of the late ISAAC and MARY SOLOMON.—Mr. and Mrs. David Cohen, Packington House, Balsall Heath-road, Edgbaston, Birmingham.

ISAACS : MITCHELL.—On Sunday, the 20th of January, at the Synagogue, Cape Town, by the Rev. A. P. Bender, assisted by the Revs. E. Lyons and A. S. Hoffenberg, ALBERT ISAACS, to AURORA GERTRUDE ISAACS (née Mitchell). Civil marriage at Marylebone Vestry, London, on the 18th September, 1886.

DEATHS.

BLOOM.—On the 6th of February, 1901, at 11, Lower Reed-street, West Hartlepool, LOUIS BLOOM, aged 45 years, beloved Husband of Jeannie Bloom, brother of Arnold Bloom, Birkenhead; Abraham Bloom, Stockton; Isadore Bloom, Middlesbrough; Bertram and Asher Bloom, of Hanley. Deeply mourned by his sorrowing wife, children and brothers. May his dear soul in rest peace.

COHEN.—[By cable.]—On the 11th of February, at Hope Mill Gardens, Cape Town, DEBORAH, beloved wife of MARK COHEN (late Headmaster, Borough Jewish Schools) and daughter of Joseph and Sarah Nathan, "Oakdene," 124, Brondesbury-road, Kilburn, N.W.

COHEN.—At Cape Town, DEBORAH, beloved wife of MARK COHEN, sister of David Nathan, 168, Kennington Park-road, S.E.; Isaac Nathan, 16, Cantley-avenue, Clapham, S.W.; and Mrs. H. Abrahams, 1, Commercial-street, Southampton. Shiva at "Oakdene," Brondesbury-road.

CROOK.—On Sunday, the 10th of February, HYMAN CROOK, the beloved brother of Mrs. Samuel Moses. Shiva at 39, Mansell-street, Aldgate.

CROOK.—On the 10th of February, at 39, Mansell-street, Aldgate, HYMAN CROOK, the beloved husband of Elizabeth Crook, father of Mrs. A. J. Cohen, 115, Walworth-road, S.E., Mrs. C. M. Myers, 9, Wiesbaden-road, Stoke Newington, Mrs. M. S. Pollack, 3, Kennington-park-road, S.E., Mr. M. R. Crook, Sydney, Mr. L. H. Crook, 39, Mansell-street, Aldgate, Mr. I. J. Crook, Cape Town, and brother of Mrs. A. Snowman, 30, Carlton-vale, Maida-vale, W., aged 66, deeply mourned by his sorrowing wife, sons, daughters, sister, grandchildren, relatives, and a large circle of friends. May his dear soul rest in peace. Amen. Shiva at 39, Mansell-street, Aldgate. Australian and Cape papers please copy.

FLOWER.—On the 25th of January, 1901, at 22, Aberdeen-street, Chicago, SOLOMON FLOWER, beloved brother of A. Flower, 2, Gore-road, Victoria Park. Deeply mourned.

DEATHS.

HARRIS.—On the 10th of February, at the residence of her niece (Mrs. A. Abrams), 38, Pershore-road, Birmingham, JANE HARRIS (Aunt Jane), aged 80; sadly missed by nieces, nephew, and a large circle of friends.

LECHINSKY.—On the 12th of February, at 31, Colchester-street, CHAYAH, the beloved wife of ABRAHAM LECHINSKY, mother of Woolf Turner, of German Synagogue, Spital-square, and of Mrs. Esther Busgan, aged 85. God rest her dear soul. Shiva at German Synagogue.

LEVY.—On the 11th of February, JOHN (Jack) LEVY, of 20, Kilburn-priory, in his 40th year. God rest his soul.

LEVY.—On the 8th of February, at 20, Kilburn Priory, JOHN (JACK) LEVY, brother to Mrs Samuel Joel, of St. Mark's, 25, Crookham road, Fulham, S.W. May his soul rest in peace. Amen. Shiva at 40, Dawes-road, Walham Green, S.W.

MENDOZA.—On the 9th of February, at 106, Hackney-road, MOSES MENDOZA, in his 63rd year; the dearly beloved brother of Mrs. Sol Marks, of "The Limes," 102, Lauriston-road, South Hackney, N.E. Shiva at the latter address.

MENDOZA.—On the 20th of Shebat, corresponding with the 9th of February, at 106, Hackney-road, MOSES MENDOZA, the beloved brother of Mrs. B. Barnett. May his dear soul rest in peace. Shiva, 63, Cephas-street, Mile End.

MENDOZA.—On the 9th of February, at 106, Hackney-road, MOSES MENDOZA, aged 63, the dearly-beloved brother of Abraham Mendoza, Superintendent of the Spanish and Portuguese Alms Houses, Devonshire-street, Mile End. May his soul rest in peace. Shiva at 1, Barrow's-buildings, Devonshire-street, Mile End. American papers please copy.

MENDOZA.—On Saturday, the 9th of February, 1901, at 106, Hackney road, N.E., MOSES ISRAEL MENDOZA, aged 62, the dearly beloved husband of Adelaide Mendoza, and father of Israel Mendoza, 9, Goldsmiths'-row, N.E.; Elias Mendoza, 14, Wiesbaden-road, N.; Mrs. H. Phillips, 210, Holloway-road, N.; Mrs. Sam Cohen, 81, Sandringham-road, N.; Mrs. Adolph Elkin 99, Amhurst-road, N.; and Eva, Agnes and Annie Mendoza, 106, Hackney-road, N.E. brother of Mrs. N. Hammerson, 138, Springfield-road, Brighton; also deeply mourned by his sorrowing sons-in-law grandchildren and a large circle of friends. May his dear soul rest in everlasting peace. Shiva at 106, Hackney-road. American and New Zealand Papers please copy.

SAMUELS.—On the 21st of December, 1900, corresponding with the 29th of Kislev, 5661, after a painful illness of four months, at the residence of his son-in-law, Mr. A. Hern, Upper Jones street, Kimberley, HYAM SAMUELS (formerly of London and Birmingham), beloved father of Mrs. A. Hern, Kimberley, Mrs. N. Henry, Cape Town, and Mr. S. Caro, Johannesburg, aged 73 years. Deeply mourned by his sorrowing children, grandchildren, and a large circle of friends. May his soul rest in peace.

WHITEMAN.—On the 10th of February, after a long and painful illness, borne with much fortitude, JOHN (Jack) WHITEMAN, of 37, Campbell-street, Hall Park, Paddington, brother of Celia and Sarah Whiteman, of 5, British-street, Bow; and David Whiteman, of 1, Earlham-grove, Forest Gate. Shiva at 5, British-street, Bow. May his dear soul rest in peace. Amen.

IN MEMORIAM.

In loving and unfading memory of our darling daughter and sister, ELIZABETH ARROBUS, who was taken from us February 23rd, 1895, Shebat 29th, 5655. May her soul rest in peace.

In loving memory of our dear mother, ESTHER PHILLIPS, who died January 31st, 1897, corresponding with Shebat 28th, 5657. May her dear soul rest in perfect peace. Never forgotten.—108, Gt. Russell-street, W.C.

In loving memory of our dear brother EDWARD LAURENCE, late of the Stock Exchange, who died February 19th, 1898. Deeply mourned.

In ever loving memory of EMMA ASHER, mother of Mr. Angelo A. Asher, who departed this life on the 11th of February, 1899, corresponding with Adar 1st, 5659.

In ever loving memory of our dear wife and mother, ELSIE DE COSTA, who departed this life January 28th, 1897—Shebat 25th, 5657. May her dear soul rest in everlasting peace.

IN MEMORIAM.

In loving memory of our darling wife and mother, LEAH MYERS, of 47, Whitechapel-road, also mother of Mrs. E. Joseph, of 33, Holywell-street, Strand, who departed this life the 21st of February, 1898, corresponding with the 28th of Shebat, 5658. God rest her dear soul. Amen. Yahrzeit Sunday next, 17th inst.

In ever loving memory of my dear husband, ABRAHAM ANIDJAH ROMAIN, who departed this life Shebat 20th, 5658, corresponding with 11th of February, 5658.—Mrs. D. A. Romain, 75, Graham-road, Dalston.

In loving memory of my dear mother, who departed this life January 31st, 1897. God rest her dear soul in peace.—32, Woburn-square.

In memory of RACHEL LANDA, wife of Charles Landa, of Leeds, and mother of Mrs. A. G. Bernstien, of Bradford, and Mrs. H. J. Neurick, of Liverpool, who died February 8, Shebat 28, 1899.

In ever loving memory of our dear sister MAY (daughter of the late ISAAC and LIZZIE JACOB) who passed away February 17th, 1899. Sadly missed. God rest her dear soul. —Randolph House, Randolph Gardens.

In loving memory of our dear father, EMANUEL MENDOZA, who departed this life 27th of Shebat, 5649, corresponding to 29th January, 1889. May his soul rest in peace.

In evey affectionate memory of our darling mother and grandmother, ESTHER PHILLIPS, who departed this life January 31st, 1897, corresponding with Shebat 28th, 5657. Gone but never forgotten. May her dear soul rest in everlasting peace.—Phillips, 30, Gower-street, W.C.

In affectionate remembrance of Private EDWARD LEVY, who died at Cradock, South Africa, 15th of February, 1900. Deeply mourned by his beloved mother and sisters.

ALLIANCE
ASSURANCE COMPANY.

Capital - £5,000,000.
HEAD OFFICE.
Bartholomew Lane, London, E.C.
DIRECTORS:
The Right Hon. LORD ROTHSCHILD,
(Chairman).
Charles Edward Barnett, Esq.
Right Hon. Lord Battersea.
F. Cavendish Bentinck, Esq.
Hon. Kenelm P. Bouverie.
Thomas Henry Burroughes, Esq.
Francis William Buxton, Esq.
Major-General Sir Arthur Ellis, K.C.V.O.
James Fletcher, Esq.
Richard Hoare, Esq.
Francis Alfred Lucas, Esq., M.P.
Edward Harbord Lushington, Esq.
Hon. Lionel Walter Rothschild, M.P.
Hon. Henry Berkeley Portman.
Hugh Colin Smith, Esq.
Right Hon. Lord Stalbridge.
Lieut.-Col. F. Anderson Stebbing.
Sir Charles Rivers Wilson, G.C.M.G., C.B.

AUDITORS:
John Cator, Esq.
Victor C. W. Cavendish, Esq., M.P.
Ian Murray Heathcoat-Amory, Esq.
C. L. Nichols, Esq., F.C.A.

Robert Lewis, General Manager.
O. Morgan Owen, } Joint Assistant Secretaries
T. B. Ponsonby, }
Marcus N. Adler,—Actuary.
G. J. Lidstone, Assistant Actuary.

CAPITAL AND RESERVES.
The **Subscribed Capital** of the Company is **£5,000,000**, of which **£550,000** is paid up, and the **total Assets**, exclusive of uncalled Capital, **exceed £5,000,000.**
FIRE INSURANCES
Granted at Current Rates of Premium, and Leasehold and Capital Redemption Policies issued.
LIFE DEPARTMENT.
Moderate Rates of Premium.
Large Bonuses, including Interim Bonuses.
Policies Whole World and Indisputable.
Special Policies to cover Death Duties.

Liberal Commissions to Solicitors, Agents, and Brokers for the introduction of business.
Prospectuses, Proposal Forms, and Statements of Account may be had on application to
ROBERT LEWIS General Manager.

MR. I. MARKS and Miss L. MARKS wish to inform their relatives and friends that they take possession of "The Plough," Smithfield Market, Giltspur-street, Newgate-street, on Tuesday evening, February 19th.

MRS. ADELAIDE ABRAHAMS, SONS and DAUGHTERS, of 63, Graham-road, Dalston, return **THANKS** for visits, letters and cards received during the week of mourning for their beloved daughter and sister, Sophia Abrahams.

MRS. HENRY CHAPMAN desires to express her sincere **THANKS** for all the kind sympathy evinced in her sad bereavement.—39, Steade road, Sheffield.

MRS. BARNETT FREEDMAN and FAMILY, 3, St. Mary's-street Swansea, with Mrs M. LEVINSOHN Merthyr, beg to return **THANKS** to kind friends for cards and visits received during their week of mourning.

MR. J. GERSHON and Mrs. J. JONES, of Halifax, acknowledge with sincere **THANKS** the many expressions of sympathy received during their week of mourning.—70, St. Mary's-road, Manningham, Bradford.

MR. and Mrs. H. MARKS and FAMILY, of 34, Burton-crescent, return sincere **THANKS** for letters, cards and visits of condolence received during the week of mourning for their beloved daughter and sister.

MRS. DAVE MOSS and Mr. E. VALENTINE, of 76, Highbury New park, tender their sincere **THANKS** for visits and cards received during the week of mourning for their beloved mother. God rest her dear soul. Amen.

MRS. A. SOLOMON, BROTHERS, and SISTERS return **THANKS** for the numerous kind visits, letters and cards of condolence received during their week of mourning for their beloved father, the Rev. A. I Scheff.—39, Grantham road, Newcastle-on Tyne.

MISS FLEURETTA SPERLING begs to return **THANKS** to her numerous friends and relatives for their kind visits and cards received during her week of mourning for her beloved father, Emanuel Sperling, late of 8, Hare-street, Brick-lane.

MR. and Mrs. B. EMANUEL and SON, of 29, James street, Covent Garden, desire to **THANK** their numerous relatives and friends for their handsome presents and telegrams, cards and letters of congratulation on the occasion of his Confirmation.

MR. and Mrs. E. GREENSWEIG **THANK** their relatives and friends, on behalf of their son, Morris, for the numerous presents and telegrams he received on the occasion of his Barmitzvah.

MR. and Mrs. GOLDSTEIN wish to **THANK** Mr. Bonn for the handsome manner in which he catered for their daughter's wedding on Sunday last; and also for the decorations for the ceremony, which was conducted by the Rev. M. Hast, and assisted by the Rev. A. E. Gordon.

ORPHAN ASYLUM ELECTION.

MISS R. HARRIS cordially **THANKS** all who so kindly helped her to secure the election of ABRAHAM MARCUS in the above Institution.—8, Great Prescot-street.

MR. and Mrs. L. WHITE (née Rebecca Goldstein) wish to **THANK** their relatives and friends for numerous presents and cheques they received on occasion of their marriage on Sunday last, at Bonn's Hotel.

MR. D. WHITEMAN and SISTERS wish to tender their heartfelt **THANKS** to Mr and Mrs. A. Joseph and family, of 37, Campbell-street, Hall Park, Paddington, for their great kindness and never-ceasing attention shewn to their dear brother during his long and painful illness.

GREAT GARDEN STREET SYNAGOGUE,

WHITECHAPEL, E.

THE Hon. Officers and Committee beg to tender their best **THANKS** to the Rev. C Z. Maccoby for the impressive Sermon he delivered on the occasion of the Memorial Service held at the above synagogue for her late lamented Majesty Queen Victoria, and many thanks to Mr. Blank, Secretary of the Federation of Synagogues, for making the necessary arrangements for the Rev. Mr. Maccoby to attend.

By order,
M. HYAMS, Secretary.

MISS ELISE MYERS, PHOTO-ARTIST, photos copied, enlarged or reduced in Carbon, Opal, &c., finished in Monochrome; Ivory Miniatures for Brooches Lockets, &c.; portraits at client's or own residence by appointment. Address 129, VICTORIA-ROAD KILBURN.

CHANGE OF NAME.

I ALBERT HENRY SAMUEL YATES, of "Annesley," 167, Lodge Lane, in the City of Liverpool, Petroleum Importer, and Oil, Paint, and Colour Manufacturer, do **HEREBY GIVE NOTICE** that I have assumed, and intend henceforth upon all occasions and at all times, to sign and use and be called and known by the name of **ALBERT HENRY SAMUEL-YATES**, in lieu of, and substitution for, my present name of Albert Henry Samuel, and that such intended change or assumption of name is formally declared and evidenced by a Deed Poll under my hand and seal, dated the 11th day of January, 1901, and duly enrolled in the Chancery Division of Her Majesty's High Court of Justice on the 14th day of January, one thousand nine hundred and one; and further that I shall at all times hereafter use and be called and known by the surname of Samuel-Yates in lieu of the surname Samuel.

Dated the 7th day of February, in the year 1901.

ALBERT H. SAMUEL-YATES.

ABRAHAM MOCATTA, deceased.

Pursuant to the Statute 22nd and 23rd Vic. cap. 35.

NOTICE IS HEREBY GIVEN, that all persons having **CLAIMS** against the Estate of **ABRAHAM MOCATTA**, late of the Stock Exchange, and of No. 30, Inverness-terrace, Hyde Park, in the County of London, gentleman, (who died on the 25th December, 1900, and whose Will, with one Codicil, was proved in the Principal Probate Registry of His Majesty's High Court of Justice, by Charles Abraham Mocatta and Edward Lumbrozo Mocatta, the Executors therein named, on the 7th day of February inst.), are required to send particulars thereof to the undersigned by the 25th day of March next, after which date the Executors will distribute the assets, having regard only to the claims then received.

Dated this 14th day of February, 1901.

LINDO & CO.,
2 and 3, West street,
Finsbury Circus, E.C.
Solicitors for the Executors.

Re HANANEL ABENDANA, Deceased

Pursuant to the Statute 22nd and 23rd Vic cap 35 intituled "An Act to further amend the Law of Property and to relieve Trustees"

NOTICE is HEREBY GIVEN that all persons having any claims or demands against the estate of **HANANEL ABENDANA** late of the Oaklands Hotel Cavendish-place, Brighton, in the County of Sussex deceased (who died on the 24th day of Dec 1900 and whose Will was proved in the Principal Probate Registry of His Majesty's High Court of Justice on the 22nd day of Jan. 1901 by Eddy Cohen and Lawrence Cohen the executors therein named) are hereby required to send particulars in writing of their claims and demands to me the undersigned David A. Romain on or before the 1st day of March next after which date the executors will proceed to distribute the assets of the said deceased having regard only to the claims and demands of of which they shall then have had notice.

Dated this 11th day of February 1901.

DAVID A. ROMAIN,
30, Bishopsgate Without, E.C.
Solicitor to the said Executors.

GLASGOW.—FIRST CLASS כשר RESTAURANT, Mrs. I. Luransky, 166, Sauchiehall-street, Wellington-arcade (1st entry), Glasgow.

HOME AND HOSPITAL FOR JEWISH INCURABLES,

"THE BERTHONS," WOOD STREET,
WALTHAMSTOW.

THE TREASURERS beg to ACKNOWLEDGE with sincere thanks the following donations in memory of the late LIONEL LINDO ALEXANDER Esq.: Mrs. Daniel Castello, £5 5s.; Instead of a wreath, £1 1s

L. J. SALOMONS,
Secretary.

ק״ק כנסת ישראל
UNITED SYNAGOGUE

GREAT SYNAGOGUE.

THE Very Rev. the CHIEF RABBI will PREACH here to-morrow, SABBATH, the 16th inst, ש״ק פ׳ משפטים.

By order
S. GORDON,
Secretary (pro tem)

ק״ק כנסת ישראל
UNITED SYNAGOGUE

EAST LONDON SYNAGOGUE.

RECTORY SQUARE, STEPNEY GREEN.

MR. S. ALFRED ADLER (of Jews' College) will preach the **SERMON** at this Synagogue to-morrow, **SABBATH**, the 16th inst.

CENTRAL SYNAGOGUE.

GREAT PORTLAND STREET, W

MR. A. LEVY (of Jews' College) will deliver a **DISCOURSE** in this Synagogue **TO-MORROW**, the 16th inst. ש״ק פ׳ שקלים הבע״ל.

SABBATH AFTERNOON ADDRESSES TO JEWISH WORKING MEN & WOMEN

THE Rev. J. F. STERN will deliver the **ADDRESS TO-MORROW** at the Great Synagogue, during the Mincha Service.

BY ORDER.

NEW WEST END SYNAGOGUE,

ST. PETERSBURG PLACE, W.

RELIGION AND HEBREW CLASSES.

APPLICATION for admission into these Classes for the current term should be made to the Rev. S. Singer, 52, Leinster-square, W.

BAYSWATER JEWISH SCHOOLS,

179, HARROW ROAD, W.

THE DISTRIBUTION of PRIZES to the Pupils of these Schools will take place at the PADDINGTON BATHS HALL Queen's-road, Bayswater, on **SUNDAY**, 17th February, at Three o'clock precisely.

The prizes will be distributed by Mrs. Mendl.

S. F. MENDL, Esq., will preside.

NORTH LONDON ZIONIST SOCIETY.

A PUBLIC MEETING will be held at the Schoolrooms, Devonshire Road, South Hackney, on **SATURDAY**, February 23rd, when **SIR FRANCIS MONTEFIORE**, BART., will deliver an address. Chair to be taken at 7.30 p.m. by A. B. SALMEN, Esq.

THE MISSES ISAACS, Dress and Corset Makers, 18, Pyrland-road Canonbury, N. Moderate terms.

SOCIETY FOR RELIEVING THE AGED NEEDY OF THE JEWISH FAITH.

A BALL in aid of the funds of the above Society will be held at the EMPRESS ROOMS, ROYAL PALACE HOTEL, KENSINGTON, on **TUESDAY, MARCH** 19th.

Applications for Tickets (15/6) to include champagne at supper, Subscriptions and Donations will be gratefully received by

EDWARD A. JOSEPH,
14, Brondesbury-road, N.W.
ARTHUR L. LAZARUS,
16, Pembridge Crescent W.
MORTIMER H. SOLOMON,
14, Kensington Palace Gardens W.
Hon. Secs. Ball Committee.

ח״ק הכנסת ברית

SOCIETY FOR RELIEVING THE POOR ON THE INITIATION OF THEIR CHILDREN INTO THE HOLY COVENANT OF ABRAHAM

FOUNDED 5505.

NOTICE IS HEREBY GIVEN, that **MOHELIM** authorised by the Society **ARE NOT ALLOWED** to **ADVERTISE**, and that therefore those Mohelim who do advertise have **NO CONNECTION** with, nor are they under the control of, the Society.

The public are also urgently requested to see that all offerings made on the occasion of a ברית במילה are offered on behalf of this Charity for the relief of poor lying-in women and that **PRINTED RECEIPTS** are given for all such offerings when paid.

Subjoined is a list of the **AUTHORISED MOHELIM** belonging to the above Society.

IN LONDON.

M. Abrahams, Secretary, 129, MILDMAY ROAD, MILDMAY PARK, N.
M. Clifford Esq., L.R.C.P., M.R.C.S., 58 Clifton-gardens, Maida-vale, W.
A. Cohen, Esq., M.A., M.D., 67, Warrington-crescent, Maida-vale, W.
Rev. H. Danziger, 35, Scarboro'-street, Goodman's-fields.
Henry Dutch, M.D., M.R.C.S., L.R.C.P., London, 8, Berkeley-street, Berkeley-square, W.
Rev. M. A. Epstein, New Synagogue Chambers, Great St. Helen's, Bishopsgate, E.C.
S. Friedlander, Esq., 31, Duke-street, Aldgate.
Leonard M. Gabriel, Esq., M.D., (Lond.), M.R.C.S., Eng., 334, Gloucester-terrace, Hyde Park.
S. Gaster, M.D., M.R.C.P. (Lond.), 224, Belsize-road, N.W.
Rev. N. Goldston, 12, Ivydale-road, Nunhead, S.E.
Rev. I. Greenberg, Synagogue-chambers, Stepney-green.
Asher Gross, Esq., L.R.C.P., M.R.C.S. (Eng.), 7, South-side, Clapham-common.
H. L. Harris, Esq., 22, Great Prescot-street, Goodman's-fields, E.
Rev. D. Jacobs, 98 Sandringham-road, N.
Solomon Bueno de Mesquita, M.D., B.S. (Lond.) M.R.C.S., L.R.C.P., 1, Highbury New-park, N.
G. Michael, Esq., M.D., 188, Commercial-road, E.
Rev. P. Phillips, 100, New Oxford-street, W.C.
Rev. S. Rappaport, 7, Donaldson-road, Kilburn.
Isaac Sandheim, Esq., 30, King-street, Hammersmith.
Jacob Snowman, M.D., M.R.C.S., L.R.C.P. (Lond.), 35, Aberdare-gardens, N.W.

IN THE PROVINCES AND COLONIES.

M. Bernstein, Esq., L.R.C.P., L.R.C.S. (Edin.), 64, Gough-road, Birmingham.
Isaac S. Brandon, Esq., Kingston, Jamaica.
Rev. G. J. Emanuel, B.A., 36, Beaufort-road, Edgbaston, Birmingham.
Rev. I. Fink, Synagogue House, Singer's Hill, Birmingham.
Rev. J. Phillips, Synagogue House, Port Elizabeth.
Rev. L. Slevansky, 18, Camelford-street, Brighton.
Rev. H. Van Staveren, Wellington-terrace, Wellington, New Zealand.
Rev. P. Wolfers, 83, Hamilton-street, Cardiff.

An Annual Subscription of 5s. constitutes Membership of the Society. Subscriptions and Donations will be thankfully received by the Treasurers, or by

MORDECAI ABRAHAMS,
Secretary.

Office of the Society,
23, Shepherd Street,
Spitalfields.

LOUIS SAMUEL MONTAGU, Esq., 60, Old Broad-street, E.C., President and Treasurer.

A MOST earnest APPEAL is made for Mr. SILLIERS, No. 2, Baker's-court, who has seven children, and is suffering from consumption, and unable to follow his employment as slipper-maker. It is proposed, therefore, to start him in some small business. Mr. DAVIS, of 35, Sidney-street, Commercial-road, E., has kindly undertaken to receive subscriptions.

Amount previously collected ...	£3 2 0
Julian D. Myers, Esq.	1 0 0
Mr. Kaplan	5 0
D. Gould, Esq.	2 6
Sympathy	2 0

Great Ealing School, Ealing, W.

Principal - - Rev. JOHN CHAPMAN.

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Preparation for **Previous Examination**, (Cambridge University). **London Matriculation, Senior Local Exam.**

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Pupils well-grounded and prepared for all Public Examinations. Extensive grounds. Healthiest spot in England.

JEWS' HOSPITAL AND ORPHAN ASYLUM,

WEST NORWOOD.

President, Sir GEORGE FAUDEL-PHILLIPS, Bart., G.C.I.E.

A Festival Dinner

WILL BE HELD EARLY IN JUNE IN AID OF THE FUNDS OF THE INSTITUTION.

317 CHILDREN NOW IN INSTITUTION. 12 aged out-pensioners receive £31 each (with clothing) per annum.

Annual Expenditure £11,500.

£10,000 REQUIRED to pay off present large debt, and to carry on the work of the Institution.

(The last Festival Dinner was held in 1897.)

FULL PARTICULARS WILL BE SHORTLY PUBLISHED.

HAMILTON HOUSE,
BISHOPSGATE STREET WITHOUT, E.C.

A. ABRAHAMS, Secretary, *pro. tem.*

נוה צדק

JEWS' HOSPITAL AND ORPHAN ASYLUM.

West Norwood.

At a GENERAL COURT of the Governors and Subscribers held at the Institution on Sunday, 10th February, 1901, for the Election of FIVE BOYS and SEVEN GIRLS as inmates, Sir George Faudel-Phillips, Bart., G.C.I.E., President, in the Chair, the following were declared the successful candidates:—

Boys.

	Votes		Votes.
Abm. Marcus ...	1,429	Barnet Levene ...	647
Isaac Jacobs ...	699	Isaac Shidlinski	509
Michael Phillips	655		

Girls.

	Votes.		Votes.
Annie Butler ...	685	Isabel Paul ...	257
Lily Phillips ...	642	Milly Goldman...	251
Annie Goldberg	277	Rachel Goldring	251
Leah Rosenberg	260		

The votes polled by unsuccessful candidates are as follows:—

Boys.

	Votes.		Votes.
Jacob Grunstone	500	David Hyman Levene ..	65
Morris Cohen ...	341	Harry Jaffe ...	17
Lewis Benjamin	315	Abraham Myer Simon	9
Asher Sanders	242	Lewis Blumenthal	7
David Morris ...	192	Nathan Charachowfski ...	6
Jack Rabinowitz	181	Simon Jalosky ...	6
Hyman Rosenblatt	114	Lewis Butler ...	2
Louis Glass ...	82	Alexander Donn	0
David Weberlowsky ...	71		
Julius Schneider	66		

Girls.

	Votes.		Votes.
Lillian Simmonds	101	Milly Gold ...	9
Lily Barnett ...	87	Rachel Solomons	1
Milly Miesel ...	60	Leah Finkelstone	0
Dora Lewis ...	14	Yetta Kaurtzky	0

Votes of thanks were passed to the President, in the Chair, and to the Scrutineers.

By order,
A. ABRAHAMS,
Secretary (*pro tem.*)

Hamilton House,
149, Bishopsgate-street-without, E.C.

THE ANNUAL BALL

OF THE
HAMMERSMITH
JEWISH WOMEN'S GUILD,
WILL BE HELD AT

Kensington Town Hall, W.,

On Tuesday, Feb. 19, 1901.

TICKETS (including refreshments) 5/- each to be obtained of Mrs. MICHAEL ADLER, 71, Brook-green, W., and Mrs. S. LEVY, 42 Bath-road, Bedford-park, W.

"THE PREMIER BAND," Conductor Phil Abrahams, G.S.M., Engagements can now be made for Dances, Weddings, &c Address 45, New Castle-street, Aldgate.

ABENDANA MEMORIAL FUND.

A COMMITTEE has been formed with the object of raising a FUND to perpetuate the memory of the late Mr. HANANEL ABENDANA, and have decided to found a Scholarship in the Spanish and Portuguese Orphan Asylum.

The undermentioned will be pleased to receive Subscriptions from any friends willing to co-operate.

Isaac Davis, Chairman, 61-63, High-street, Whitechapel, E.

Percy M. Castello, Treasurer, 38, Throgmorton-street, E.C.

J. M. Levene, Honorary Secretary, 61-63 High-street, Whitechapel, E.

Second List of Contributions.

	£	s.	d.
Amount previously acknowledged	£44	2	0
Asher Isaacs, Esq. (omitted from the first list)	5	5	0
Morris Davis, Esq.	5	5	0
Woolf Davis, Esq.	2	2	0
D. A. Romain, Esq.	2	2	0
S. Barnett, Esq.	2	2	0
Ralph Davis, Esq.	2	2	0
Manuel Castello, Esq.	2	2	0
Rev. A. C. Jacobs	1	1	0
Mark Davis, Esq.	1	1	0
William Druyff, Esq.	1	1	0
Two Friends	1	1	0
David Garson, Esq....	1	1	0
J. Marcus, Esq.	1	1	0
J. Phillips, Esq.	1	1	0
J. D. Marks, Esq.	1	1	0
Isaac Myers, Esq.	1	1	0
Michael Phillips, Esq.	1	1	0
H. Benjamin, Esq.	1	1	0
L. Hart, Esq....	1	1	0
A. Afriat, Esq.	1	1	0
L. M. Myers, Esq., C.C.	1	1	0
Lewis Spiers, Esq.		10	6
H. Barnett, Esq		10	6

ROYAL LONDON

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City Road, E.C.

(Founded 1804).

This Hospital is open daily for the relief of the poor, of every country and denomination, suffering from disease of the EYE.

THE COMMITTEE MOST EARNESTLY APPEAL FOR £5,000 IN NEW ANNUAL SUBSCRIPTIONS TO ENABLE THEM TO CARRY ON THE WORK.

Robert J. Bland,
Secretary.

P. SIGMUND, Upholsterer, 46, Archer-street, Bayswater, and 118c, Cromwell-road, South Kensington. Furniture restored equal to new, at moderate charges. Window draperies and loose covers, cut and made up from customers' own material. Distance no object. Estimates Free.

ESSAY COMPETITION, R.S.P.C.A.

1901.

LAST DAY, FEBRUARY 28th.

NOTICE IS HEREBY GIVEN TO Masters, Mistresses, Teachers and Scholars of Public, Private, Board, National and all other Schools within a radius of twenty miles from Charing Cross, that the INVITATIONS by the Royal Society for the Prevention of Cruelty to Animals relating to the forthcoming ESSAY COMPETITION on the subject of

"Man's Duty to the Animal Creation,"

have been issued by post to the Masters and Mistresses of every School whose names and addresses are published in the "Post Office London Directory" and the "Suburban Directory."

The undersigned cannot hold himself responsible for non-deliveries caused by omissions in the Directories; but as he is anxious that his Invitations may reach every school, without distinction of party or sect, he will BE GLAD to send his Printed CIRCULAR LETTER, Topic Papers, Data Forms and other general information, to any Master, Mistress or Teacher who has not yet received them, and *who shall apply for the same to him.*

Essays cannot be accepted after February 28th, 1901.

JOHN COLAM, Secretary, R.S.P.C.A.
105, Jermyn-street,
St. James's, S.W.

NORTH LONDON NURSING INSTITUTE AND HOME FOR PAYING PATIENTS.—Established 1877.—Patients of all kinds are received except infectious cases. Trained nurses sent to all parts. For full particulars apply to the Lady Superintendents, Mesdames TURNER and HARRINGTON, 6 & 8, Alexandra-road, Finsbury Park. Telegraphic Addresses: "Masseuses, London;" "Masseuses, Brentwood."

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Principal ... Miss GERTRUDE AZULAY.

Newest School of Pianoforte for technique rhythm and phrasing. Special course for teachers. Students' Concerts. Juvenile class for practical theory forming.
Prospectus on application to the Secretary.

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Supply all kind of entertainments for Bazaars, "At Homes," Garden Parties Children's Parties, Banquets, Receptions, Smoking Concerts, &c., *first class Artistes* guaranteed, Orchestra, Brass and String Bands, &c., entire management of Bazaars arranged for. Terms Moderate.

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(3 *doors from* 73, *Westbourne Grove*).

Lessons for Ladies
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Prospectus on Application.

GRAND THEATRE, ISLINGTON, Ltd. Manager, Mr. OSWALD BRAND. Monday, February 18th, six nights, entire Lyceum production of "FOR AULD LANG SYNE."

February 25th, twelve nights (Matinee February 27th, at 2·30), "ENGLISH NELL," direct from the Prince of Wales's Theatre.

Early doors Saturdays at 6.30. Box Office 10 to 4.

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A Form of Tender containing all particulars can be obtained on application by letter to the undersigned. Tenders will be received until 10 a.m., on Wednesday, the 27th February, 1901. The Postmaster-General does not bind himself to accept the highest or any Tender.

CHAS. E. STUART, Controller of Stores.
General Post Office, West, London, E.C.
February, 1901.

NEW SYSTEM.

ALL who have ESTATES should entrust them to DICKSON and GRASETT, Auctioneers, 143, COMMERCIAL-STREET, E., who will give their clients cash security sufficient to cover the liability. Weekly Property Accounts settled weekly. Monthly property settled on 10th day of the month, and quarterly on the 10th day of the month following quarter day. Apply or call for further particulars.

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MESSRS. C. C. and T. MOORE will Sell by Auction, at the Mart, on Thursday, 28th February, at Two.

WHITECHAPEL.—The long leaseholds, Nos. 6, 8, 10, 10a, 12, and 12a, Fieldgate street, Whitechapel-road, E.; producing from weekly rents £390 per annum; held for 90 years unexpired; at a ground rent of £60 per annum.

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Solicitors, Messrs. Wood, Son and Langton, Southend-on-Sea.

Re R. W. Fletcher, Esq., deceased.

CHISWICK, E.—The Freehold Residence, No. 6, Westbourne-terrace, Sutton-lane.

VICTORIA PARK, N.E.—The Leasehold Residence, No. 305, Victoria Park-road, with possession; term 41 years at £5 5s.

LEYTONSTONE.—The Leasehold Houses and Shops, Nos. 92 and 94, Cannhall-road; term 94 years at £5 and £6.

Solicitors, Messrs. Jutsum and Jones, 16, Finsbury-circus, E.C.

WHITECHAPEL.—A safe and lucrative Leasehold Investment, being the houses (three with shops) Nos. 84 to 98, Oxford-street, E.; let at £293 16s. per annum; term 18 years; ground rent £90.

Solicitors, Messrs. Stones, Morris and Stone, 8, Finsbury-circus, E.C.

LOWER CLAPTON, N.E.—Long Leasehold House, No. 126, Elderfield-road, and a Factory, 1a, Lockhurst street, Glyn-road, N.E., let at 12s. and 35s. per week respectively, per annum £122 4s.; unexpired term 80 years; ground rent £9 10s.

Solicitor, C. J. Parker, Esq., Monument Station buildings, E.C.

Auction and Estate Agency Offices, Seven, Leadenhall-street, E.C.; and 144, Mile End-road, E.

Highbury New Park.—For occupation.

MR. FREDERICK WARMAN, F.A.I., will SELL at the Mart, E.C., on FEBRUARY 26th, at Two.

HIGHBURY NEW PARK (120).—High-class residence, eight large bedrooms, bath, four fine reception rooms, offices, large grounds; term 49 years at £12 12s. Solicitors, Messrs. Boulton, Sons and Sanderson, 21a, Northampton-square, E.C.

Auction Offices, Spencer House, Highbury Corner, N., 75, Crouch End Hill and 66, Chancery Lane, W.C.

On View.—Boot stock and fixtures, comprising 1600 pairs ladies', gents, and children's boots and shoes, outside lamps, blinds, window fittings, household furniture and effects.

MR. LOUIS JOSEPH will SELL at Balls Pond Auction Rooms, near Dalston Junction, N., on MONDAY next, at one o'clock.

DALSTON AND MILE END.

MESSRS. FRANK JOLLY and CO., will SELL by Auction at the Mart, Tokenhouse-yard, E.C., on TUESDAY, 5th March, 1901, at Two o'clock precisely:—

DALSTON.—In five lots. Four well-built freehold houses, Nos 15 and 19, King Henry's-walk, and 6 and 7, Dewra Buildings, Balls Pond-road, the former let monthly at £34 and £36 each and taxes, and the latter at 9s. 6d. each per week; also capital brick-built Laundry, and a long-leasehold dwelling house, Nos. 48a and 50, Wilton-road, Navarino-road; laundry let at £18 per annum and taxes, house at 8s. 6d. per week, lease 50 years at a peppercorn.

MILE END.—In two lots. Four commodious houses, Nos. 20, 21, 22 and 23, Bedford-square; No. 20 (with three-floor factory in rear), let at £65 per annum; No. 21 (with brick-built workshop) at £56 per annum; the other two at £38 each per annum and taxes; lease 28 years; ground rent £35.

Particulars, with Conditions of Sale, of D. A. Romain, Esq., Solicitor, 30, Bishopsgate-street-without, E.C.; at the Mart; and of the Auctioneers at Pembury Estate Offices, Lower Clapton, N.E., and 66, Leadenhall-street, E.C.

FOUR ROOMS TO LET unfurnished; every convenience.—1, Rockmead-road, Victoria-park, N.E.

WANTED, LEASE of HOUSE in Kilburn, St. John's Wood or neighbourhood; five bedrooms, three reception and bath, no basement; price £400 to £500. Address full particulars to 828, Jewish Chronicle office.

SIX DWELLING-HOUSES to be sold, built for two families each; six rooms, wash-house and scullery combined; let at 10/- per week; 78 years' lease.—W. M., 5, Philpot-lane, E.C.

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FINSBURY PARK.—To be Sold, with possession in March, No. 10, Alexandra road, corner residence containing ten rooms; close to station, trams, 'buses and park; may be viewed from 2 to 5. For further particulars apply to Owner, 12, Gloucester-road, Finsbury Park.

BRONDESBURY ROAD, N.W.—Charming double-fronted detached residence to be LET, containing three reception, five bed, dressing and magnificent bathrooms; garden back and front; handsomely decorated; rent £80. Apply Messrs. Laing, Waters, Furnivall and Co., 244, High Holborn, W.C. Furniture at option.

CLAPTON.—Well-built, double-fronted RESIDENCE; eight bedrooms, two dressing-rooms, bath (hot and cold), three reception-rooms, and usual offices; cost late owner £1,550; TO BE SOLD; leasehold, 89 years lease; ground rent £12; price £875; possession on completion. Apply by letter to C., 54, Park-lane, Clissold-park, N.

VILLA in excellent position near Park, and five minutes from railway station; tickets to City 3d. return; contains 6 rooms, bath room, scullery, 2 w.c.'s, producing £28 12s. per annum; worth more. Price, freehold only, £310. Similar villa near by, only much larger, and producing £31 4s., price £350; real bargains. Apply C. Brown, 76, East-street, Barking.

MANOR PARK, six minutes from station and synagogue.—Desirable RESIDENCE, all modern improvements, containing 2 large reception, 4 bedrooms, bath and lavatory, both hot and cold, large kitchen, scullery, w.c., etc., garden back and front, 20 minutes from Liverpool-street, all night service; rent £30 per annum. Apply S. Davies, 328, Central Markets, E.C.

HIGH-ROAD, KILBURN.—Most important and desirable Premises to be LET, consisting of shop 20 feet frontage and 60 feet deep, large basement, and upper part of three floors containing eight rooms, with private entrance, just re-decorated; suitable for any business, at the low rent of £180 per annum on lease. Apply to Owner, 36, Sutherland-avenue, Maida-vale. No Agents.

MAIDA VALE.—In the choicest part of this favourite locality, a well-arranged semi detached Residence, in good repair, with up to date drainage, TO BE LET at the low rent of £85 per annum, and the elegant well kept furniture, comprising very handsome suite to be sold at valuation, with or without ornaments. Apply to Messrs. Leopold Farmer and Sons, Auctioneers, 12, High-road, Kilburn, N.W., and 46, Gresham-street, E.C. Telephone 617, Paddington.

BRONDESBURY ROAD and BRONDESBURY VILLAS, N.W.—Charming double-fronted and semi-detached newly-built residences, on one story, containing 3 large reception-rooms, 6 bed-rooms, bath and dressing-room, and large box store. Also some smaller modern residences with large reception hall. Rent from £55 per annum. Apply to M. Davis, 7, Brondesbury-road, Kilburn, N.W.

AMHURST-ROAD, N.—A commanding RESIDENCE for SALE; semi-detached with carriage approach; thoroughly well built, conveniently arranged, and in excellent decorative repair; containing seven bedrooms, bath-room (hot and cold) and lavatory, drawing and dining-rooms with balcony opening on to large garden, with tennis lawns; large and pleasant breakfast room; good kitchen larder, wine and beer cellars, and every domestic arrangement; lease 48 years, at a moderate ground-rent; price only £1,125.—Francis Dod and Co., 59, High-street, Stoke Newington, N.

BOARD &c., WANTED.

REQUIRED by a young city gentleman, partial board and residence with a private orthodox family, with young society. Address 821, Jewish Chronicle office.

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DEVONSHIRE-ROAD, MARE-STREET, N.E.

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GERMANY.

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Comfortable Home for Young Ladies.
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Every advantage for the acquirement of modern languages. First-class Professors for music, singing and drawing.

References to influential families in England and on the Continent.

EXPERIENCED GOVERNESS seeks morning engagement or occasional lessons, junior or advanced pupils; prepares boys for school; English, Latin, fluent French and German, Hebrew, Music. Address, 778, Jewish Chronicle office.

WANTED a lady (as resident in London) to superintend home work of children attending school. Address 822, Jewish Chronicle office.

GOLD MEDALLIST of the Vienna Conservatoire of Music, and Leader of celebrated Orchestra in England, desires to give lessons in Violin and Viola; best references; Chamber Music a speciality. Address letters: L. Ranzenhofer, 5, Heathcote-street, Mecklenburgh-square, W.C.

SWISS (Christian) NURSERY GOVERNESS seeks engagement; fluent French and German, good music (performer), singing, dancing, needlework (cut out); entire charge £25.—C. A. N., Mrs Ellis, 20, Welbeck-street, W.

NORTH GERMAN GOVERNESS, long experience in teaching, good linguist, musical, best references, seeks re-engagement. Address 863, Jewish Chronicle office, 2, Finsbury-square, E.C.

JEWISH BOARDING SCHOOL FOR YOUNG BOYS,
VILLA "LES JORDILS,"
LAUSANNE (Suisse).
References and prospectus on application.
Director: B. BLOCH.

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DANCING, DEPORTMENT, PHYSICAL CULTURE.—Mr. and Mrs. ALBERT LACY-HARRIS teach daily Ballroom, Skirt, Character, National, Step, and Stage Dancing. Adult class on Thursday nights. Juvenile Classes on Saturdays and Sundays; Sunday class also in Tavistock-place, W.C. Private lessons any hour. Waltz guaranteed in four lessons. Cinderellas Monthly. Classes also at Kilburn, Hammersmith, Cromwell-road, Barnes, Mortlake, Crouch End, Marylebone-road, Leyton, Hatfield, Sydenham, Ealing, Willesden, Mitcham, Surbiton, etc. Elegant suite of rooms to let for weddings, etc.—18, Warrington-crescent, Maida-vale, W. Next Cinderella on Thursday, February 28th.

SITUATIONS VACANT.

JEWELLER requires Assistant in a West End shop, experience essential; salary, 25/-. Address, 806, Jewish Chronicle office.

WANTED an intelligent YOUNG MAN for wholesale business; good prospects of learning the business; Sabbaths and Holidays given; highest references required; salary to commence, 12s. Address 898, Jewish Chronicle office.

WANTED a superior MAID, a good needlewoman, to wait upon an elderly lady, and make herself generally useful. Apply between 1 and 3 o'clock to Audley House, 163, Maida-vale.

WANTED a young lady as COMPANION; must be cheerful and musical. Write in first instance fully to Mrs. Levy, 8, Clifton-villas, Maida-vale.

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BOARD & RESIDENCE,
With every Home Comfort, Liberal Table
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HIGH-CLASS
BOARD AND RESIDENCE
FOR LADIES & GENTLEMEN.

Exceptionally well appointed house; every attention to comfort; excellent cuisine; sanitation perfect; inclusive terms.
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Superior Board and Residence also Meal provided to order.
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MISS KATE LYONS,
"GLENLEON,"
132, Kings' Road,
(Formerly the Continental Hotel).
Facing West Pier, with 2 handsome Verandahs
The only Jewish Boarding House on the front. Excellent cuisine and every comfort
Inclusive moderate terms.

"SIMION HOUSE,"
BOUVERIE SQUARE,
FOLKESTONE.

Proprietress: Miss BENJAMIN from London.

The above Boarding Establishment is prepared to receive visitors for short or long periods on moderate terms. The house is most comfortable and conveniently situated, and strictly orthodox. Commercial travellers or visitors to or from the Continent will be accommodated with meals at any time. Visitors should book for Central Station. 'Bus fare, sixpence.

HARROGATE.

"THE HAWTHORNS," 89, VALLEY DRIVE.
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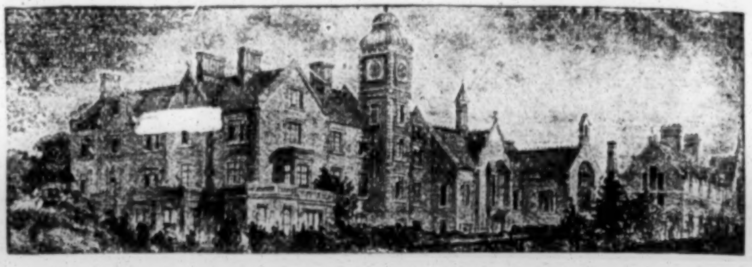

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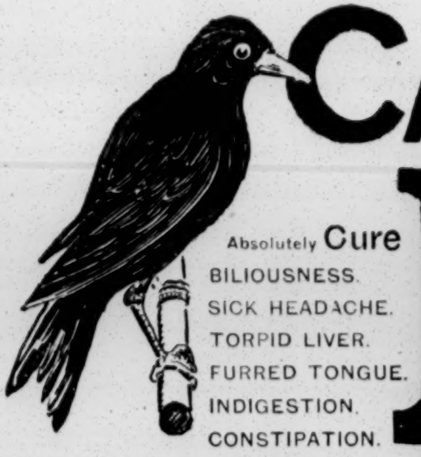

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Calendar for the Week.

Day of Week.	Hebrew Date		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Shebat	26	Feb.	15		
Sat.		27		16	משפטים Exodus xxi. 1, to end xxiv.; al-o xxx. 11-16. [Shekolim.]	II Kings, xii. 1-17
Sun.		28		17		
Mon.		29		18		
Tues.		30		19		
Wed.	Adar	1		20		
Thurs.		2		21		

This day (Friday), Sabbath commences at 5.
Sabbath terminates to-morrow at 5 56
Tuesday and Wednesday next will be Rosh Chodesh Adar.
Friday next, February 22nd, Sabbath will commence at 5.

DIARY OF MEETINGS, &c.

◆

SPECIAL SERMONS (TO-MORROW).

Great Synagogue, The Chief Rabbi.
Great Synagogue, Rev. J. F. Stern, (Afternoon Address).
Central Synagogue, Mr. A. Levy.
East London Synagogue, Mr. S. Alfred Adler.

Saturday, February 16.

B'noth Zion Association, Meeting at Cannon Street Road Synagogue Hall, 7·30.

Sunday, February 17.

Board of Deputies, Meeting of the Board, at the Spanish and Portuguese Synagogue, Lauderdale Road, Maida Vale, 11.

Jewish Board of Guardians, Temporary Allowance Committee, 11.

Bayswater Jewish Schools, Annual Meeting, at Paddington Baths Hall, Queen's Road, Bayswater, 2·30; Distribution of Prizes, 3.

City Jewish Social and Literary Society, Lecture, by the Rev. M. Adler, 7·30.

Jewish Historical Society, Papers, by Mr. B. L. Abrahams and Mr. L. Wolf, at the St. James's Restaurant, 8.

Monday, February 18.

Jewish Board of Guardians, Russo-Jewish Conjoint Committee (rota), 4·30; Industrial Committee (rota), 4·30; Sanitary Committee, 5·30.

Stoke Newington Jewish Young Men's Society, Members' Meeting, at the School Rooms, Sandringham Road, 8·45.

Tuesday, February 19.

Jewish Board of Guardians, Relief Committee (rota), 4

Jews' Hospital and Orphan Asylum, Apprenticing Committee, at Hamilton House, 4; Education Committee, at Hamilton House, 5.

Initiation Society, Special General Meeting, at the Beth Hamedrash, St. James's Place, Aldgate, 4·30.

Home and Hospital for Jewish Incurables, Finance Committee, at 60, Old Broad Street E.C., 6·30.

Wednesday, February 20.

Jewish Board of Guardians, Loan Committee, 4·30; Investigating Committee, 4·30.

Home for Aged Jews, House Committee, at 23-25, Well Street, Hackney, 6·30

Jewish Religious Education Board, Meeting, at Central Synagogue Chambers, 2, Charlotte Street, W., 8·30.

Thursday, February 21.

Jews' Hospital and Orphan Asylum, House Committee, at the Institution, 2·30.

Jewish Board of Guardians, Relief Committee (rota), 4.

Hampstead Jewish Literary Society, Lecture on "Art and Judaism," by Mr. Solomon J. Solomon, A.R.A., at the West Hampstead Town Hall, 8·15.

North London Jewish Literary and Social Union, Lecture, by the Rev. Dr. H. Gollancz, at the Poet's Road, Synagogue Room, 8·30.

Saturday, February 23.

North London Zionist Society, Lecture, by Sir Francis Montefiore, at the Schoolrooms, Devonshire Road, South Hackney, 7·30.

Sunday, February 24.

Talmud Torah Classes, Annual General Meeting, at 8, Great Garden Street Whitechapel, 6.

South Hackney Jewish Social and Literary Society, Debate, "Goods made in Germany," opened by Mr. L. Cohen, at Mozart House, 7·30.

East London Jewish Communal League, Lecture, on "Anti-Semitism," by the Rev. G. Lipkind, B.A., at the East London Synagogue, 7.30.

Jews' College Literary Society, Lecture, by Mr. F. Haes.

Monday, February 25.

Jewish Board of Guardians, Executive Committee.

Sunday, March 3.

Jewish Board of Guardians, Board Meeting, at Vestry Room of the Bayswater Synagogue, 11·15.

East London Jewish Communal League, Lecture, on "The distinctions and defects of Modern Judaism," by the Rev. A. A. Green, at the East London Synagogue, 7·30.

Wednesday, March 6.

Jewish Board of Guardians, Visiting Committee, 5·15; Lecture, on "Some Difficulties in Charitable Work," by Mr. C. S. Loch, Secretary, Charity Organisation Society.

Sunday, March 10.

South Hackney Jewish Social and Literary Society, Concert, at Mozart House, 7.

Jewish Religious Education Board, Sabbath School, Annual Distribution of Prizes, at the Jews' Free School.

Sunday, March 17.

East London Jewish Communal League, Annual General Meeting, at the East London Synagogue, 7·30.

Jewish Board of Guardians, Annual General Meeting.

Sunday, March 24.

Jews' College Literary Society, Lecture, by Dr. S. A. Hirsch.

Sunday, April 28.

Jews' College Literary Society, Lecture, by Rev. S. Singer.

Secretaries are requested to give prompt notice of all Meetings to ensure early publication.

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DESPISING A GLORIOUS INHERITANCE.

Sir,—Some time ago, when discussing University topics with a colleague, my friend made the remark that Jews and women are in proportion to their lesser numbers more strongly represented in the various branches of natural science—to the neglect of all other subjects—than any other section of the nation. With that inveterate habit of ours to interpret all facts in a way flattering to our vanity, I at once jumped to the conclusion that there must be some mysterious mental affinity between "Johanna Bull" and "Young Israel," making them both take up the same intellectual pursuits in life. My friend shook his head, and said: "The reason is simple enough, neither Jews nor women have any traditions of real learning." To be a member of a community in whose ears it is always dinned that it represents "the people of the Book," and to be suddenly told that one is a mere parvenu in the world of thought, is bad enough: but what makes it worse is the unfortunate circumstance that the taunt is not entirely devoid of truth.

I am only a teacher, not an educationalist, and University statistics do not fall within the range of my studies; there may thus be some flaw in the figures which were at the disposal of my friend. But his remark was perfectly justified if it was based on the very insignificant part which we take in the study of Semitics, and more particularly in that of the Hebrew language. In this respect we resemble much more the Japanese and the Hindus whose traditions are pagan, or the African races who have no traditions, than the dwellers of these islands with whom the original language of the Old Testament is an object of deep love and reverential study. Now and then a Jewish undergraduate, takes advantage of his confirmation days and freshening up his *Parashah* and his prayer-book, he manages to carry off a Hebrew exhibition or sizarship. On rare—very rare, occasions it even happens that a Jewish undergraduate takes up Semitics as a subject for honours. But there the matter ends. Unlike the Anglo-Saxon of Christian persuasion, the Anglo-Saxon of Jewish persuasion never becomes a Semitic student or even a "Hebrew scholar," devoting to the study of the sacred language all his time and energies. All classes of the nation are engaged in this labour of love—sons of Cabinet Ministers, sons of generals, sons of high ecclesiastics, sons of bankers, making theology and the study of the Hebrew language—sometimes the study of the Hebrew language without the theology—the sole occupation of their lives, toiling in it enthusiastically until their dying days and enriching it with their contributions. We are the only cool-headed people who remain perfectly indifferent in the presence of all this enthusiasm. The consequence is that with one glorious exception we are as little represented in that gigantic literature which centres round the Bible—commentaries, archæological researches, studies in Cuneiform and Egyptology, grammatical treatises, histories of Israel, and other helps to the "Book," as the semi-civilised races mentioned above. Like politics in America, theology and all that is connected with it, has become with us a close profession of no mortal interest to those who are not in it, which a gentleman may tolerate and even contribute towards maintaining, but in which he must never engage personally.

The situation becomes serious when we have to witness that even those classes who are supposed to constitute the close profession of theology are gradually drifting away from the study of the Torah, becoming strangers to any deeper knowledge of Jewish literature. I am referring to the Jewish Clergy, the most hard-worked men of their class, but which labouring under a cruel system, reducing man to a mere plaything of politico-economic forces, is rapidly losing touch with the venerable Rabbi of Jewish tradition, whose chief office was to teach and to *learn* Torah. With us the duty of learning (or study of the Torah), seems to be of the least moment in the life of the minister. As long as he is *in statu pupillari*, most of his energies are directed towards acquiring the amount of secular learning necessary for the obtaining of a University degree, whilst in his capacity as full Reverend, he is expected to divide his time between the offices of cantor, prayer, preacher, book-keeper, debt-collector, almoner, and social agitator. No leisure is left to him to enable him to increase his scanty stock of Hebrew knowledge acquired in his undergraduate days. Occasionally rumour spreads anent some minister, that he neglects his duty to his congregation, through his being secretly addicted to Jewish learning. But such rumours often turn out to be sheer malice, and form in the worst case only the exception to the rule. Of course, as in so many other respects, we are also in this only imitating the Establishment in which, by a peculiar history of its own, the man of business or the great organiser has of late years gained the ascendency over the man of thought and learning.

Now, there is even in the Church a party which resents this ascendency, rightly feeling that souls cannot be "organised" and that the qualities which go towards the making of a "man of God" are not exactly those required from a successful manager of a company. But this distrust of the man of affairs must grow deeper in a community professing a religion which, unlike Christianity that to a certain extent began life with defying learning and throwing down the gauntlet to scholars, entered upon its career (of Rabbinic Judaism) with the declaration "On three things the world is based: on the study of the Torah, on worship and on lovingkindness." Such a religion cannot well convert itself suddenly into a large charity agency, without doing serious injury to one of its most important life-springs. Nor must it be forgotten that the Church is not quite depending for its necessary modicum of learning upon the bishops' bench or on the rest of the active clergy. For this ample provision is made in our great universities where Queen Theology is still holding her own and where there is hardly any branch of divinity for which a chair was not created and endowed in such a way as to make its occupation desirable. But there is naturally little room in our *alma mater* for that special sort of learning of which the synagogue is in need, (of post-Rabbinic literature), whilst we can hardly hope that the laity will devote itself to a subject holding out little hope of success in the world and public recognition. We can, therefore, only rely upon our Rabbis who were always considered the depositaries of the Torah, to remain faithful to their trust; and unless we chose to degenerate into a mere ranting sect, we shall have to give up looking upon our ministers as a sort of superior clerks in whom the business-like capacity is more in demand than any other virtues they may possess.

But if there was ever a time when a revival of Hebrew learning meant the very existence of Judaism, it is this. It must be clear to everybody, I think, who does not allow himself to be deceived by the few political distinctions which have fallen to our share within the last fifty years that the new century does not open under very favourable auspices for Judaism. Everything seems to be out of gear. Our Scriptures are the constant object of attack, our history is questioned and its morality is declared to be of an inferior sort, our brethren are either directly persecuted or only allowed to exist on sufferance everywhere with the exception of England and Italy. The number of conversions is constantly increasing, assuming in the less enlightened countries such frightful proportions as are only known to history in the days of Ferdinand the Catholic; whilst even in the more civilised parts of the world where we enjoy full equality with our fellow-citizens, some of our greatest families, forming in the days of yore the pride and the hope of Israel, are perpetually crumbling away through conscious and unconscious amalgamation. It is no exaggeration to say that every patent letter conferring nobility upon a Jew contains an indirect invitation to leave the Pale and join the majority of his new compeers. Worst of all is the attitude of the younger generation which, if not directly hostile, is by mere dint of ignorance sadly indifferent to everything Jewish and thus incapable of taking the place of their parents in the synagogue. Notwithstanding our self-congratulating speeches at the annual distributions of religious prizes, it is a fact that ignorance is only on the increase among our better situated classes. Very few are capable of reading their prayers and less are able to understand what they read: whilst the number of those who know anything of Israel's past and share in its hopes for Israel's future, forms almost a negligeable quantity. Those who have some dim recollection of the religious exercises practised in the houses of their fathers, entertain still some warm regard for Jewish life and Jewish ways of thinking: but religious warmth, like heat in general, is apt to evaporate with the increasing distance of the conductors and the children or the grand-children of these sympathetic lookers-on are bound to end in that cold critical attitude towards Judaism terminating in the drifting away from it altogether.

The outlook is thus dark enough; dark enough indeed to be followed by some great revival or renaissance, or as the Rabbis put it: "The redemption of Israel is preceded, as the dawn, by intense darkness, as it is said: When I sit in darkness, the Lord shall be a light unto me." Now the Renaissance is usually described as the moment in history in which man discovered himself. In a similar way the Jew will also have to re-discover himself. This discovery which should be undertaken with a view to strengthening the Jewish consciousness could only be made by means of Jewish literature, which retains all that is immortal in the nation. There it will be found that we have no need to borrow commentaries to our Scriptures from the Christians, nor constantly to use foreign fertilisers in our sermons. Jewish soil is rich enough for all purposes, and those who instead of using their dictionary of quotations and other aids to pious composition will courageously dig in the perennial mines of Jewish thought will find that there is no need to go begging for an "over-soul" from Emerson or for crumbs of a tame pantheism from Wordsworth, or for a somewhat brusque immortality from Tennyson, or even from a Kingdom of God with something like a converted political economy from Ruskin. I yield to no man in respect for those writers, but unless we are prepared to see the Synagogue losing its Jewish complexion, the Jewish pulpit must be reserved to the teaching of the Bible with such illustrative matter as is to be found in the Mechilta, Siphre, Pessikta, and in the writings of Ben Gabirol, Jehuda Hallevi, Maimonides, Nachmanides, Luzzatto, the Gaon, the Baal Shem and other Jewish classics.

Above all, however, it is, as already indicated, of supreme importance that we re-possess ourselves of our Scriptures. The Torah is, as the Rabbis express it, "the bride of the congregation of Jacob," but to acquire a knowledge of it through the medium of Christian commentaries means to love by proxy, and never to gain this spiritual nearness which made it so easy for our ancestors to die and even to live for it. I am not unmindful of the profit which the Biblical student may derive from the works of such men as Ewald, Dillmann, Kuenen, and many others of the same schools. But it must not be forgotten that there is such a thing as a Christian bias, prevalent even in works of the Higher Criticism, and to ignore Rashi and Kimchi in favour of Stade and Duhm means to move from the "Judengasse" into the Christian Ghetto. With Christian commentators, whether orthodox or liberal, the Old Testament is only a preamble to the New Testament; all the prophecies and hope of salvation culminating in Jesus. Post-Biblical Judaism is almost entirely neglected by them in spite of the light it may shed on so many Biblical points, insisting as they do upon Jewish history having terminated about the year 30 of our era. With the Jew the Old Testament is final, though its aspects may vary with the interpretation given to it by an ever-changing history and differing phases of thought, whilst it is Israel, "the servant of God," in whom all the promises and hopes of the Prophets centre. It is in this spirit that a Jewish commentary should be written to the *whole* of the Bible (including the Apocrypha) for the great majority of the Jewish public, with whom the Scriptures should become again both an object of study and of edification. This should be the next task to which our clergy should devote themselves in the near future. But a quite different standard of learning will have to be created to enable them to undertake such a task. Our ministry will surely rejoice in the opportunity of being translated from the noisy platform with its temptation of loathsome self-advertisement, to the quiet study, and the community if it is as much alive to the duties of the West End as it is to its responsibilities to the East End, will have to relieve the minister from many an uncongenial and unprofitable duty, which not only makes learning among us impossible, but deters many a noble and independent thinker from entering the sacred profession to which he could only add lustre.

Yours obediently,
S. Schechter.

THE EVOLUTION OF JUDAISM.

Sir,—In replying to Mr. J. H. Levy's very interesting letter in your last week's issue, I intend by no means to take up the gauntlet as a *defensor fidei* and to ward off the blows directed against orthodox Judaism. Orthodoxy, I dare say, can fight its own battle, and I for one, shall be glad if Mr. Levy's remarks will help to "uplift the stagnant ocean of orthodox thought." *De la discussion jaillit la lumière.* I venture, however, to discuss one or two points in Mr. Levy's letter on which I must differ from him. Mr. Levy makes a distinction between Jewish religion, race and politics. In other words, he separates Jews from Judaism and imagines Jews whom he styles Israel in this case—possible in their racial nakedness, deprived of every religious garb. Now I do not speak of the future. I do not know what and where the future of the Jew will be: it is impossible to foresee it. Even from the watch-tower of sociological science one can only make a guess as to its form and whereabouts on the dim horizon. The future of Judaism still is "a mighty Sphinx-riddle." Time and social evolution only will shape out an answer. But as regards the present a separation between Jews and Judaism, or between religion and race is, to my mind, an impossibility. The term "Jew" implies a social group or body held together by both the ties of blood and religion. Deprive the individual of one of these characteristics and he has ceased to form part and parcel of that particular social body. A Jewish young man who refrains from marrying a Christian maiden is religious, be it even *à la bourgeois gentilhomme* who spoke prose without being aware of it. If, on the other hand, he disregards the laws of intermarriage, there is no Jewish race for him. The offspring, therefore, of a Jewish Atheist in China and that of another in England will have but little more in common than a Chinese mandarin and an English squire. But let us admit, *ex hypothesi*, that the Jewish race has nothing to do with the religious belief of the individual. Then the question would arise, where is one to stop? To be logical, just as little as one could prevent a Jew from being an Atheist, one could prevent him from adopting any creed that takes his fancy or gains his conviction. We would then have the anomaly of Christian Mahommedan or Confucian Israelites, of Israelites as adherents of Manichaeism or Parseeism or as followers of Sakyamuni Buddha! I now pass on to another point in Mr. Levy's letter. "If anyone wishes to know," says your correspondent, "why Jewish religious reform has hitherto been sterile, it is because it has been a mere mimicry of occidental religion." Again I must differ from Mr. Levy.

To my mind Jewish religious refom has not advanced as it ought to have done, for other reasons. First of all we have to count with the Jewish character. The Jew is of a less uniform nature, and more individualistic, more eclectic, too, if you like than his Aryan neighbour. Individualistic tendencies can easily be traced in the Bible; the idea of extreme Individualism is quite a dominant feature in the Talmud. A great new movement of any kind will meet with much less success among Jews than among Aryans. A Jewish John Wesley or General Booth would make much slower headway than these Christians did. Jewry again, generally speaking, is too indifferent to religion to be affected by reform. Advocates of reform are as a rule those who consider the matter as one of vital importance, and treat it *con amore*. Real piety, therefore, not conventionally religious but true to and consistent with itself, must end in reform. Jewish religious reform, on the other hand, is often too passive and keeps its convictions back for itself. Such are, briefly stated, the reasons "why Jewish religious reform has hitherto been sterile." Consideration, Sir, for your valuable space prevents me from discussing Mr. Levy's opinion concerning the importance of historical elements. I personally am not in favour of *too many* historical elements. They impede originality. I shall only add that when I read Mr. Levy's remark that "Jews should resist the modern attempt to grind all persons down to the same level," I venture to term his views on reform as an "Aristocratic Radicalism," to use an expression of George Brandes. We need not grind *down* all persons to the same level, but can we not try to lift up those who are low? We need not grind down Judaism, but can we not try to divest it of the swaddling clothes which it has outgrown, and which impede its progress and evolution?

Yours obediently.
February 12th, 1901. S. Rapporport.

AN ANCIENT HORN AT DOVER.

Sir,—In the general press the following paragraph was published in connection with the Proclamation of the King:—

> When the King was proclaimed at Dover a very interesting relic of the past was brought out from the treasures belonging to the corporation of the ancient city. A large and curiously shaped horn was blown after the fanfare of trumpets. This horn is said to have been made in the time of King John, and is of bronze metal curiously engraved. An inscription in Hebrew characters is above one in Latin, which states that the horn was made by "John of Germany." This old horn was used to summon the burghers when their services were needed and on Saturday last the response to its call was a heartfelt cheer for King Edward VII.

I have just viewed the horn. I could not detect any Hebrew letters on it. I noticed on it four letters A.G.L.A.; De Almaine me fecit. Johannes, so I asked for the Archives from which I cull the following:

Description: The Burghmote Horn measures 28 inches, the mouthpiece 1 $\frac{7}{10}$ inches. The embouchure has the talismanic letters +A+G+L+A being the initials of Attah Gibbour Leolam Adonai; on the band is also engraved IOHANNES and on a Scroll starting from the band and continued among the foliage the inscription de Almaine me fecit (or John of Germany made me). On a small tablet are the initials I.H.C. The Hebrew motto represented the most potent of all exorcisms and is of great antiquity dating from the 13th Century.

The earliest records of the proceedings of the Corporation at their assemblies began in the fifth or sixth year of the reign of Philip and Mary, A.D. 1558. At that period the whole of the Freemen or Barons constituted the commonalty, and they were assembled at the Guildhall by the blowing of a horn. Hence the minutes of the meetings commence: "At a common horn blowing." This custom was practised so late as 1670, and the horn was doubtless the one so used.

It is now solely blown for the proclamation at the death or ascension of a sovereign, and at writs for the election of Members of Parliament. It is also carried by the Town Crier before the Mayor in official processions.

Yours obediently,
I. Barnstein.

THE JEWS IN GREECE.

Sir,—The reason why Jews have emigrated from Corfu to Rome, Pisa, Constantinople, Paris, Alexandria, Tanta, Port Said, Cairo, Naples, London, Manchester, Liverpool, New York, Cape and many other places is because they were treated badly and lacked security for their property.

For the last thirty-eight years, since the flag of commerce and liberty (English) was pulled down, King George and the Greek law is one thing, but the people is another. The former are in many instances governed by the latter, as we saw in the last war and in 1891, when the present Prime Minister, Mr. G. Theotoki (who is a Venetian Corfiote, as Mr. John Gennadius called him) said that all Jews ought to be put back fifty years, and a Greek answered him that he had put Greece back a hundred years.

Thirty years ago, the Jews in Corfu had the commerce in their hands, the exporters were the families of Todesco, De Mordo, Arieti, Fould, De Castro, Olivetti, Jerack, Levi, Besso, &c., the importers were far too numerous to remember, only I can say that in Manchester in 1870 there were over fifty Jewish families established. These were all shippers to Corfu. Now all these houses are well-known shippers to other large cities.

Since 1870, when the principal Jews left Corfu, the export trade fell to one-half and the imports to one-third, which shows the harm this exodus did to the country. The calculation that these Venetian Corfiotes made is that if they send away the Jews they would have all the trade in their own hands, and could buy and sell at their own prices. The poor and working classes are stupid and ignorant, and cannot see the harm this loss of business does to themselves. The majority of Jews who remain in Corfu and Zante are too poor to commence business elsewhere. The country is now in such a poor state that not only have the Jews left Corfu but all the English, German and Italian merchants have given up business in Corfu. What the Greek Government ought to do is to put some good, honest men at the head of the police and military, to protect all inhabitants from the rough element, who are instigated by a few for their personal interest.

Yours obediently,
London, N. D. Politi.

WHAT IS A JEW?

Sir,—I had to leave the meeting of the "Maccabæans" last Sunday before being called upon to contribute to the discussion, and I should wish, as far as possible, to mitigate the disappointment that must have been caused as a result. If you can spare a short space in the next issue of your paper, I shall, I hope, succeed in effecting my wish.

The paper read by the Rev. Isidore Harris and the ensuing discussion were doubtless interesting and amusing; but a large portion was by no means edifying. Mr. Harris tells us that a Jew cannot establish his rights to the name until he has been *permanently* buried, and then, of course, he is likewise unable to act for himself. Mr. Solomon is kinder when he makes marriage the period for identification; but, unfortunate Benedicts must then renounce the name of Jew or else be stultified. Mr. Herman Cohen seeing the weakness inherent to this view, boldly declared that a Jew is born a Jew, and nothing in the shape of marriage, apostasy, death or burial can alter this fact.

These views fail to give satisfaction; and for my part, I think Mr. Harris more nearly approaches the right view, when he refers to certain tests; but his easy tolerance in waiving the test of Sabbath observance, because, forsooth! business interests clash, sounds curious when propounded by a minister of the Jewish Faith. It is but a fortnight since readers of your paper were delighted to see that a prominent German banker upheld the view in his own practice that God's service should hold the first place. The burden of Mr. Harris's song seems to be "A Jew or not a Jew, who's who or who's *not* who, that is the question." Surely, Sir, those have the best claim to the name, who carry out the *spirit* of Moses' sacrificial Code, who, in fact, act on the principle that if a religion is worth anything it is worthy of sacrifices. On this basis, it matters not whether one is Jew or Gentile in the commencement, for the claim to the name of Jew will then be established by a man's works.

Yours obediently,
Albert Buildings, 49, Queen Victoria Street, Percy L. Marks.
February 12th, 1901.

THE CHIEF RABBI AND CONGREGATIONAL CONGRATULATIONS TO THE KING.

Sir,—Permit me heartily to endorse the very sensible and timely remarks of the Rev. Dr. H. Adler, who, at the last meeting of the Anglo-Jewish Association, said:—

> "I think it is advisable that the various congregations, certainly those in the United Kingdom, should understand that the Board of Deputies and the Anglo-Jewish Association being communal representative bodies, they should limit their votes of condolence and consider themselves represented. I think it inadvisable that every individual congregation and charity should trouble the members of the Royal Family; in fact it would be more dignified if the various congregations feel that these two communal representative bodies have voiced their sentiments to the King and the Royal Family."

During this lamentable South African War, as well as during the last weeks of mourning for the late lamented Queen, by far too much ostentation was exhibited in the opinion of a modest Jew, to whom the despicable "Sich aufdraengen" is hateful, as it has always been to

Yours obediently,
Bradford, February 11th, 1901. Joseph Strauss.

SPANISH AND PORTUGUESE CONGREGATION.

Sir,—As the proposer of the resolution to the Yehidim, in respect to the projected new book of Ascamot referred to by Mr. Joseph de Castro, at the meeting of Elders that took place on Sunday last, I crave your permission for the insertion of a few lines in your valuable journal, so that the seatholders may be able to realise the unsatisfactory situation in which the action of the Elders on Sunday last, as per your impression of the 8th, tends to place the Congregation.

The edition last printed embraces all laws up to 1872, since when many changes and alterations have been enacted. The last important modifications were carried out in the early eighties, when, on the motion of Mr. Jacob Pinto at a meeting of the Yehidim, a mixed Committee sat and carried out many important improvements.

When I brought forward my resolution I clearly expressed the view that the Elders, if they decided to publish a new edition, would have to go further and recognise the necessity of a fresh revision of the Ascamot. They have, in fact, adopted the course that I anticipated, but what I object to is that instead of coming to the Yehidim, and proposing a hybrid Committee of say eight to ten members, they have referred the subject to a small Committee of five, composed exclusively of Elders; this is, in fact, repeating the tactics that they adopted last year in reference to the finances of the synagogue, which gave so much annoyance to the Yehidim, resulting in the appointment of a fresh Committee by the Yehidim.

Yours obediently,
D. BENOLIEL.

113, Warwick Road, Maida Vale,
Feb. 12th, 1901.

JEWISH SERMONS AND THE BRITISH MUSEUM LIBRARY.

SIR,—The *Jewish Chronicle* of Friday, 1st February, announced that the sermon of Mr. Solomon Alfred Adler, preached at the North London Synagogue, would be printed. An application for a copy has been met by the reply that there is not a copy to be had. In your issue of 8th February, containing accounts of the Memorial Services on the death of the Queen, is announced that Mr. Singer's sermon will be printed in full "at the generally-expressed desire of the vast congregation." At Dalston, Mr. Hyamson delivered the sermon, which you state "is to be reprinted for distribution among the members."

It is much to be regretted that these prints are not on sale at some publishers so that collectors of Anglo-Jewish documents throwing light on Anglo-Jewish History may obtain them. Even the British Museum is not supplied with copies, and the result is disastrous to the would-be Anglo-Jewish historian.

There are in existence copies of Sermons on the death of Princess Charlotte by Rabbi Tobias Goodman (Denmark Court 1817). Sermon on the death of George III., 16th February, 5580 by the same Rabbi, at Denmark Court, 1820: Sermon on the death of George IV., 15th July, 5580—1830 by Myer Solomon, St. Alban's Place, 1830; funeral oration on the day of burial of William IV: Saturday night 5th Tamuz, 5597 (8th July, 1837), by the Rev. D. M. Isaacs at Seel Street Synagogue, Liverpool. Sermon by the Rev. L. Canter, on the Death of the Duke of Clarence, 23rd January, 1892; also the order of Service on the day of the burial of William IV. at the close of the Sabbath. It would be very desirable to obtain a copy of the Spanish and Portuguese memorial service, including the sermon and prayer, and a ticket of admission to the Great Synagogue on 2nd February, 5661—1901.

If it were made compulsory to send these and other similar publications to the British Museum great benefits would ensue. The same remark applies to reports of many public institutions; one seeks in vain for Hebrew Almanacks, reports of the Board of Deputies, the Jews' Free School, the various synagogues, and schools and colleges. Two years ago the British Museum did not even possess a complete set of the *Jewish Chronicle*.

It is known that there are private collections with valuable documents printed and written. That was proved by the Catalogue of the Anglo-Jewish Historical Exhibition, 1887. Who will do for the Jewish community what the Historical Manuscripts Commission is doing for the world?

In addition to the above-mentioned prints, it is to be hoped the Provincial Congregations will furnish copies in the event of any Sermons being printed that were delivered in the Provinces. You print fifty-five reports from the Provinces, twenty-two from London, and this does not include the Chevras. Then there are twelve reports commencing with Manor Park and ending with Gloucester House, Kew. Surely the occasion demands some effort to make a complete collection for the British Museum.

Yours obediently,
M. L.

CHEVRA "MEKOR CHAYIM."

SIR,—Allow me to call the attention of your readers residing in Canonbury, Highbury, etc., to the above society, established some two years ago, with the object of encouraging the study of our Holy Law, especially for boys and young men. There are classes every evening and on Saturday during the day, as follows:—Saturday: 12.15 to 1.15, Chaye Adam: 3.45, Shulchan Oruch. Sunday: 8.30, Talmud—Megilla. Monday: 8 to 9, Mishnah; (different classes) 8.30 to 10, Mishnah. Tuesday: 8 to 9, Mitsvos Ashem: 8.30 to 10, Talmud—Megilla. Wednesday: 8 to 9, Samuel; 8.30 to 10, Shulchan Oruch. Thursday: 8 to 9, Samuel; 8.30 10, Talmud—Megilla. Friday: 7.30, Pentateuch with Rashi: 8.30, Talmud—Kidushim. No fees of any kind are charged, and all teachers do their work voluntarily, solely with the object of encouraging the study and observance of our Holy Laws. All are welcome.

Yours obediently,
R. N. NABARRO,
Hon. Sec.

127, Newington Green Road, N.,
12th February, 5661.

ANSWERS TO CORRESPONDENTS.

A Reader: December 11th, 1888, corresponded with Tebet 7th, 5649.

RECEIVED:

"In memory of our dear father" Jahrzeit, February 11th, 2/6 for Soup Kitchen and 2/6 for Penny Dinners.

PENNY DINNERS: Nemo, 5/-; A. B., 4/6; In loving memory of Kate and Morris Hess, 14, Downs Park-road, 3/-

NEW JEWISH CEMETERY IN JERUSALEM: Esther Bella Weinbaum, 5/-.

SABBATH MEALS SOCIETY: Mildred and Ruby, in ever loving memory of their dear sister, 20/-.

London Addresses to the King.—At Wednesday's presentation of the City's address to the King at St. James's Palace there were present: Sir George Faudel Phillips, Mr. Deputy Myers, Mr. Deputy Weingott, Mr. B. Aarons, C.C., Mr. G. H. Heilbuth, C.C., Mr. John Harris, C.C., and Mr. Joseph Moss, C.C. —Mr. A. L. Leon and Mr. Bertram S. Straus were among the members of the London County Council who attended at the presentation of the Address from that body to His Majesty.

The Late Dr. Walter Myers.—Dr. Paes de Carvalho, Governor of the State of Para, Brazil, writing to the Liverpool School of Tropical Medicine, says: "I desire hereby to express to the Liverpool School of Tropical Medicine our deep sympathy for the loss they have just suffered. To the honourable family of the deceased, who has left us a ray of light to illumine the field of science and an example of altruism and abnegation, I also desire to offer our very sincere sympathy in their bereavement."

The Marriage of the Queen of Holland.

The Chief Rabbis of the German and Portuguese Communities in the Hague were officially invited to the solemnisation of Queen Wilhelmina's marriage on the 7th inst. Prominent among the invited guests was Mr. Tobias M. C. Asser as member of the Council of State.

The Gedempte Gracht, the central thoroughfare of the so-called Jewish quarter of the Hague, was so tastefully decorated in honour of the wedding that the Queen-Mother paid it a special visit, thereby testifying once more to the warm sentiments for the Jews which are entertained by the House of Orange. The Queen herself and her fiancé also drove through the Gedempte Gracht, and were received with unbounded enthusiasm by its Jewish inhabitants, who had been similarly honoured by Her Majesty on the occasion of her enthronement in 1898

When the Queen and the Prince of the Netherlands visit Amsterdam in the early part of next month, the Jews in that city will doubtless repeat their achievement of 1898, when tens of thousands visited their magnificently decorated and illuminated quarter, the Queen herself driving through the principal streets twice in one day.

Will of the Late Mr. Abraham Mocatta.

Probate of the will of Mr. Abraham Mocatta, bearing date the 2nd July, 1897, and also of a codicil, dated 3rd July, 1899, was granted on the 7th inst. to his two sons, Charles Abraham Mocatta and Edward Lumbrozo Mocatta, the Executors named in the will. The gross value of the estate was sworn at £237,232 12s. 3d., the net value being £234,116 2s. 4d. Mr. Mocatta bequeathed to each of his sons £7,100, and declared that his house in Inverness Terrace might be kept up for six months after his death at the expense of his estate. The Testator made the following charitable bequests:—

£1,000 to the Spanish and Portuguese Jews Congregation in London, for it general purposes; and £2,000 for such charitable institutions or charitable objects in England as the Executors might in their absolute discretion select, and in such proportions as they should think proper.

The Testator further bequeathed to the trustees of the marriage settlement of his son, Charles Abraham, £10,000; to his grandchildren, £6,000; and to his grandson, Frederic Elias Mocatta, son of Charles Abraham Mocatta, on his attaining twenty-one, £1,000; to the children of his sister Rebecca, wife of Judah Nahon, £2,000; to his daughter Elkah Ellah Mocatta, £15,000; and to his daughter Catherine Mocatta, £12,000; to his daughter's nurse, Miriam Morgan, £50; to his coachman Edward Startin, £200; to his sister Abigail Mocatta, £2,000; to his brother-in-law, Judah Nahon, £500; to his sister-in-law, Catherine, wife of Meyer Wiener, £1,000; to his sister-in-law, Ramah, wife of Marcus Van Raalte, £1,000; to his sons-in-law, Raphael Benzecry and Anghel Gaster, £500 each; to his daughters-in-law, Sarah and Flora Mocatta, £500 each; to his nephews, David Pretto, Charles Behrend, Harold Wiener, Charles Seligman, and Edward Da Costa £500 each; and the testator declared that all the foregoing pecuniary bequests should be paid free of legacy duty.

He confirmed the settlement made on his marriage in 1857, and a post-nuptial settlement executed in 1859, and left the residue of his property in trust for his said sons, Charles and Edward, and his daughters, Elkah and Catherine Mocatta, and Leah Gaster and Esther Benzecry, in equal shares.

Estate duty amounting to £15,265 1s. 9d., has been paid in respect of the deceased's estate.

OXFORD UNIVERSITY.—The Degree Committee of the Special Board for Law are of opinion that the dissertation of Mr. Herbert M. Adler, LL.B., of St. John's College, is of sufficient merit to entitle him to proceed to the Degree of Master of Law. Yesterday (Thursday) Mr. Adler proceeded to the Degrees of Master of Arts and Master of Law.

UNIVERSITY OF LONDON.—The following were among the successful candidates at recent examinations of this University: Intermediate Examination in Medicine (excluding Physiology) Second Division, Bernard Hart, University College; Physiology only, Second Division, Jeannette Rachel de Pass, London School of Medicine for Women. Preliminary Scientific Examination, Second Division, Abraham Adolphe Abrahams, St. Bartholomew's Hospital; Chemistry and Experimental Physics, Hyman Isaacs, University College, Cardiff.

The London County Council.—The only Jewish Progressives who have as yet come forward for the election to be held next month are Mr. A. Leon, J.P., and Mr. Bertram S. Straus. These gentlemen seek re-election at Poplar and Mile End respectively. The Jewish Moderate Candidates are Mr. A. L. Cohen, (City), Mr. E. M. Micholls (Stepney), Mr. Herbert J. Marcus (East Finsbury).

NUMBER of Patients in the Jewish Convalescent Home, St. Patrick's Road West Brighton, week ending Wednesday, February 13th, 1901: Men, 4; Women, 10; Children, 1.

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BARON ROBERT DE ROTHSCHILD.

THE HERO OF THE RECENT DUEL.

Baron Robert de Rothschild, who has won such prominence by his encounter with the Baron de Lubersac, is the son of Baron Gustave de Rothschild. He is described as fairly tall, of light figure, and good looking: with black hair and a long thin moustache, altogether of rather an Italian than a French type. At the present time he is performing his military service in the 54th Regiment of Infantry, and was last month stationed with his regiment at Compiègne. At the time when the duelling incident occurred—April, 1900—the Baron had just entered the School of Mines, first on the list—a distinction which implied a certain capacity. Count de Lubersac, it will be remembered, addressed to Baron Robert a violent letter, taunting him with his Hebrew origin, attacking his character and his courage, and displaying extreme animosity at once to his family and his race. Though the Baron was a minor, he at once challenged the Count to a duel, having in the meantime obtained his father's authorisation. Seconds were appointed, but, at the last moment, the Count's seconds, on the plea that Baron Robert was under twenty-one, asked for arbitration. Baron Robert rejected the proposal with scorn, and wrote to his seconds, asking them to excuse him for having put them into relationship with such an individual. "When a man is considered old enough to be insulted," he said spiritedly "he should not be held too young to fight a duel." There the matter ended for a time.

In the letter which the Baron de Lubersac had addressed to Baron Robert de Rothschild, another distinguished Jew—M. Ephrussi—had also been slanderously alluded to. The result was a duel in which Ephrussi and Lubersac were both wounded. It is significant to recall that Lubersac could not find two friends to act as seconds in this encounter, so that he had to be satisfied with a couple of retired non-commissioned officers. Not content with the work already in hand, Lubersac also sent an offensive letter to M. Edouard de Rothschild (son of Baron Alphonse), thus bringing another duel on his head, in which, however, M. Edouard only came off second best. Lastly a duel between the seconds of Baron Robert and Count de Lubersac also arose out of the original quarrel.

Last month, Baron Robert, having attained his majority, at once challenged the Count de Lubersac. The duel was fought the day after that on which he came of age, at Boulogne-sur-Seine (on the estate of a member of the Rothschild family). It was a hot fight with rapiers, the antagonists frequently coming to such close quarters that the seconds were obliged to interfere; as it was, the sleeves of the duellists were completely pierced and frayed. In the end, after the 15th bout, the Count de Lubersac was wounded in the right arm; and thus "honour" was satisfied.

Baron ROBERT DE ROTHSCHILD.

THE WAR

The South African Despatches.

The following are honourably commended for distinguished service in the South African Campaign, up to the departure of Lord Roberts for Home. The five first-named served through the defence of Ladysmith :—

Miss Rose Lina Shappere, Civilian Nursing Sister.
Major W. Karri Davies, Imperial Light Horse.
Sergeant J. Lyons, 10th Mountain Battery, Royal Artillery.
Sapper C. Jacobs, 23rd Field Company, Royal Engineers.
Trooper A. Lewis, Kitchener's Horse.
Lieutenant A. Bensusan, Thorneycroft's Mounted Infantry.
Inspector Abraham, Natal Mounted Police.
Major F. P. Lousada, 1st Battalion York and Lancaster Regiment.
Private A. Levey, 13th Hussars.
Trooper H. London, Imperial Light Horse.
Private J. Diamond, 2nd Battalion East Surrey Regiment.
Staff-Sergeant. E. H. Josephson, Army Service Corps.
Sub-Conductor M. Mayer, Indian Commissariat and Transport.

In connection with the Medical Service of the Lines of Communication, Lord Roberts expresses the gratitude of the whole Force to Mr. A. Mosely for his munificent donation of the Princess Christian Hospital, Pinetown.

Casualties.

Private J. Freeman, King's Royal Rifles Mounted Infantry, was killed at Roodepoort on February 2nd.

Gunner F. Sampson, Royal Garrison Artillery, died of enteric fever at Lydenburg on January 31st.

Gunner C. Isaac, Royal Field Artillery, died of enteric fever at Standerton on February 3rd.

Corporal E. Mendes, Cheshire Regiment, died of enteric fever at Burghersdorp on February 3rd.

Sergeant John Jacobs, 7th Dragoon Guards, was killed, and Private Samuel Mitchell, of the same regiment, was severely wounded at Klipplaat, on February 6th.

Sergeant R. S. Clarence Aaron, Johannesburg Mounted Rifles, was released from captivity and arrived at Vryheid on January 30th.

Imperial Yeomanry Hospital.

Messrs. N. M. Rothschild and Sons have given £1,000 in response to the appeal of the Countess Howe for further funds to maintain the Pretoria Imperial Yeomanry Hospital until the autumn.

[FROM OUR BULAWAYO CORRESPONDENT.]

Since writing to you last, several more Bulawayo Jews have gone to the Front. Foremost amongst these, Mr. M. D. Loewenstark, Hon. Secretary of the Congregation, and one of our most active communal workers, has joined Thorneycroft's Mounted Infantry. His son has served with credit in Bethune's Mounted Infantry since the beginning of the war. The latest corps is Kitchener's Fighting Scouts. No less than five of our Bulawayo Jews have joined this corps, Troopers Maurice Kantor, Azarkin, Greenberg, and Willie Spiro, a very smart boy only sixteen years of age, who has been appointed galloper to the Commanding Officer, Major Colenbrander, at the latter's own request. I have not yet ascertained the name of the fifth man. At the Hillside Camp here I came across a Cape Medical Staff Corps man named John Phillips. Previously he served in the South African Light Horse for six months. He confirmed the fact that there are a great many of our co-religionists serving in the various medical corps. The Christmas number of the *Bulawayo Chronicle* has just come out, giving a complete list of Rhodesian casualties. From this list I see that there has been only one Jewish death, that of Trooper H. J. Levy, of the Rhodesian Regiment who was killed on the Tuli border, October 21st, 1899, the first Rhodesian to fall in the war. Another name I have not yet seen mentioned is that of Trooper Louis Cohen, who served for three months in the Orange River Police. Considerable dissatisfaction has been caused here by the way in which the services of the Rhodesians have been ignored. Among the men there was none in whom the Commander placed greater confidence than Sergeant Zeffert, whose thrilling diary of the siege I have sent you. There was also another Jew present, Trooper Charley Cohen. One of our best men at the front was Joseph Holt ("A" Squad, R.R.), who joined August, 1899, and has only just returned. His Squadron started eighty-five strong, and only eleven were left to be discharged. In a former letter I wrote that Zeffert was the only Jew who took part in the bayonet charge at Crocodile Pools, but this is a mistake. Troopers Holt and Rosalsky were also present, making up three Jews in the small force engaged. We have just received news of the disaster at Lindley in which Captain Butters and a large number of the Bulawayans met their death. Of the 120 men engaged, over fifty per cent. fell, but our three co-religionists engaged were untouched. Of these Sergeant Zeffert and Trooper Charley Cohen have been right through the campaign without a scratch. The third is Trooper B. V. Basch. It is to be hoped that Sergeant Zeffert will receive the due reward for his splendid services by being granted a commission.

The Jewish Scout Morris.

Fit, keen and alert, Sergeant-Major Morris—born scout and "fighting Jew"—is returning to the veldt and the war in a very few days. He had had thirteen months of hard campaigning—a bellyfull of fighting—up till Christmas last. Then he came home, hungry, jaded, and with bones almost protruding from his skin, for a rest. Now feeling himself once more "fit" and "hard as nails," he is, as we have said, off again to the scene of his former exploits, being, as he puts it, anxious to "see the thing through." A representative of the *Jewish Chronicle*, has succeeded in extorting from his native modesty a few incidents of interest in his prolonged bout of fighting. But this little chapter could easily be magnified into a volume—and a volume as exciting and enthralling as any that have been written about the present campaign. In all, it appears, Morris has been in thirty-eight engagements—a pretty fair record. Beginning in the district of Naauwport in December, 1899, he was bye during the disaster to the Suffolks near Coleskop, went to the relief of Prieska with Kitchener's flying column; was occupied, with distinction, at Witteboom, Karee Kloof, Draghonder (where he was complimented on the handling of his men), and Kenhardt. Next he was sent to Rosebank Camp, there to lecture the troops on the art of scouting. Lecturing ended, he betook himself to Bloemfontein, and the day after Roberts' entry into Pretoria was captured at Rhenoster River by De Wet. Morris has a great deal to say about the famous Boer leader. Indeed, he knew him a little, and his two brothers better still, before the outbreak of the present war. De Wet took his prisoners to his own farm, and kept them there three days. He even killed sheep for them, and gave them savoury meats; and when these supplies ran short and things became scarce, he apologised handsomely for the beggarly menu. Not all the Boers were such "jolly good fellows" as Christian De Wet, Shortly after his capture, Morris was reverently burying a young Australian Jew (Sam Davis), half of whose head had been blown away by a shell, when a Boer came galloping towards him, shouting in Dutch, "Hands up, you —— Rooinek, or I'll blow your brains out." Morris, unarmed, consented perforce, and the Boer gentleman proceeded to relieve him of £22 10s., two gold rings and a watch. Towns, apparently, are not the only thing relieved out in South Africa. However, Morris proceeded to De Wet's quarters, and lodged a protest. To continue the story in Morris's own words, "De Wet seemed sorry. 'Show me the man,' said he, 'and I'll have him shot if you can prove your charge (De Wet, by the way, speaks English well—better than I do). 'Well, sir,' I replied, how can you expect me to pick out one man out of three thousand?" Upon this De Wet again expressed his regret, but gave me this little English-made pen-knife, which I shan't part with in a hurry." Morris managed to get no little distinction even out of his captivity. He was one of 900 prisoners. One day President Steyn and his secretary came to the Englishmen and tried to persuade them to "sign a parole." "That," says Morris, "would have been a breach of duty, for nobody under the rank of an officer may 'sign a parole.'" So I asked permission to address the prisoners on the subject. But the President's Secretary answered, "You can't stop them doing as we wish, and as for you yourself if you don't comply with our desires, you will be sent up into the Basuto mountains." I replied, "You are breaking the rules of the Geneva Convention. You are giving us no proper shelter or warm clothing (to which prisoners of war are entitled). Our food is terribly insufficient—only half a handful of Indian corn a day (with twenty-four biscuits thrown in in thirty-three days) and now you are threatening us. I tell you this is a breach of the Geneva Convention." The result was that the Boers repented of their threat and I was allowed to form the men up into a hollow square and address them. "Men," I said, "I have just ascertained that out of 900, 400 of you are willing to sign a parole. Probably you don't understand the seriousness of what you are going to do. Remember no one can do that but an officer. For myself rather than sign my parole, they may take me out fifty yards in front of you and shoot me. You are all honourable Christians. I am a Jew. But if I, as a Jew, refuse to sign what are you Christians going to do?

Sergt.-Major MORRIS.

"The result was that not a single man signed the parole, and subsequently we were all put over the border, where we were re-armed. Thus, 950 soldiers were saved to the State. General Downing was pleased and Colonel Blagmore, of the 13th Hussars, sent me two bottles of champagne as a present."

After this Morris was in many a "warm corner." He took a prominent part in the expulsion of the Boers from Jagersfontein, shooting the Boer Commandant dead. Three days afterwards he was captured by the famous Herzog—the same active gentleman who is at present careering in Cape Colony. The upshot of this latter adventure was the escape of Morris, the imprisonment of Mrs. Herzog and child, and the blowing-up of the Herzog mansion, which had been wrongfully used as an aggressive Boer centre. Morris's adventures would form entertaining reading. On Rosh Hashono he was fighting in the Edenburg district. On Yom Kippur he went to Shool, but celebrated the end of the fast by a stiff fight which went on right through the night to the next morning.

He met Colonel Goldsmid twice, first at Beaufort West, where he was exceedingly well treated by him. The Colonel proudly told him about the Jewish Lads' Brigade, and gave him a kind letter of recommendation to Major Lorrimer, whose Orange River Colony Police, Morris was on the point of joining. The second time Morris met Colonel Goldsmid was when on his way home, and at the same town of Beaufort West. "Hallo! Morris," he cried, "where are you off to?" "I'm off home, Sir," said Morris. "Why, so am I," cried the Colonel joyfully, "my horses are already at Cape Town, and I shall be home as soon as you." Immediately after that the Colonel received orders to proceed to Worcester, to keep his eye on a disaffected district, and in South Africa he still remains. "Poor old Goldsmid," said Morris, "He had charge of the 3rd Queen's West Surrey at Beaufort, and of the Staffords afterwards But there was not a soldier that did not love him."

The "Fighting Jew" is full of anecdotes, but equally of gratitude, particularly to the Rev. A. P. Bender and Mr. A. Jacobs of Cape Town, for their magnificent work of kindness, as well as to the Leeds Jewish Young Men's Association for their splendid presents and testimonial.

Youngest Sergt.-Trumpeter at the Front.

Moses Schwartzburg, of Brabant's Horse, aged 16, is probably the youngest Sergt.-Trumpeter on active service. He served with the Railway Pioneer Regiment, and was transferred to Brabant's Horse about three months ago. His father, Mr. Samuel Schwartzburg, is a Trooper in the Orange River Police, and another brother, David, is a private in the Rand Rifles. The family went to the Cape some fifteen years ago from England, having lived in the Midlands. The father is a British-born subject of German descent.

MOSES SCHWARTZBURG.

Amongst those recently returned from South Africa is Trooper T. C. Moss son of Mr. Joseph Moss, 41, Bassett Road, North Kensington (Financial Representative of the Bayswater Synagogue). Trooper Moss, who was in the Cape Police, volunteered and was accepted for Kitchener's Horse, with which he went through nearly the whole campaign, experiencing many hardships and taking part in many engagements He assisted, under Lord Kitchener, in suppressing the Cape rebels afterwards proceeding to Bloemfontein, Thaba 'Nchu and Winburg (where he was one of the first to enter the town); then joining General Ian Hamilton, with whom he marched to Johannesburg, Pretoria, Diamond Hill, Lyttenburg, Frankfort and Bethlehem. He was slightly wounded at the Vaal River, twice had his horse shot under him and once narrowly escaped being captured. He also acted as General Hunter's staff-orderly for some time. He is now invalided after suffering from rheumatic fever; he was treated at Norval's Pont Hospital, and received every attention he could wish for.

Trooper T. C. MOSS.

Mr. Eugene Gros, who had taken part in most of the battles during the campaign as corporal in Roberts's horse, and having been confined in Pretoria Hospital for four weeks, owing to an accident with his horse, was on discharge from there sent down for garrison work, being unfit for active service. He took his discharge from Roberts's horse and joined the Prince of Wales's regiment, where he has just been promoted to the rank of Sergeant-Major to the B Squadron, being at the age of twenty-one the senior non-commissioned officer.

Jottings from South Africa.

[From our Correspondents.]

Bulawayo.

We were able to do full justice this year to the Festival of Chanucah as the first and last nights fell on Sunday. A Ball was given by the Chovevi Zion Society, and the Rev. M. I. Cohen delivered two lectures on the Maccabæan War, which have been published in the local Press.

At the close of the Chanucah service, Mr. Immerman, the out-going President of the congregation, was presented with a gold watch suitably inscribed, in recognition of his communal services. At the same time those present were enabled to admire a handsome Breast-plate and "Yod," presented to the congregation by Mr. E. Basch.

On the following Wednesday evening we held our Chanucah Ball. Jewish dances in Bulawayo have acquired quite a reputation, and the latest, as usual, proved a great success.

The children of the various religion classes in town were invited to a party given by a well-known lady in town, in honour of Christmas. But we declined to let our children go, on the ground that the basic conception of that festival is diametrically opposed to the fundamental truth of Judaism. But our children lost nothing, as Mr. M. Landau, Treasurer of the Congregation, took advantage of the marriage of his daughter to give them a treat.

Johannesburg.

Although "letters are generally silent amid the din of arms," the higher education has nevertheless not been entirely neglected in our midst, in spite of the electric state of the South African atmosphere. Among the candidates who passed the recent Matriculation Examination of the Cape University was Mr. Morris Alexander, son of the respected President of the Witwatersrand Hebrew Congregation.

With regard to the large ostrich farm (the largest in the district) near Oudtshoorn, mentioned in last week's *Jewish Chronicle*, we are informed that it is owned by Mr. A. P. Velenski, and leased by Messrs. Lipschitz and Aschman.

Silver Work Exhibition.—The magnificent exhibition of old silversmiths' work at the Burlington Fine Arts Club includes a number of German pieces of extraordinary beauty lent by members of the Rothschild family. Sir Samuel Montagu also lends all the best examples of the very choice collection of early silver which he has formed during the past few years.

OBITUARY.

Mr. HENRY SOLOMON (*Sydney*).

Our Sydney correspondent writes: I regret to record the death of Mr. Henry Solomon after a tedious illness of seven months' duration. Mr. Solomon has been resident in Sydney for nearly fifty years, and has been closely identified with Jewish public life for the greater part of that time. He served on the Board of the Synagogue from 1881 to 1899. He was elected on the Committee of the Sydney Hebrew Philanthropic and Orphan Society in 1860, was President in 1886 and for the three following years. On the amalgamation of this Society with the Montefiore Home, in 1889, Mr. Solomon was elected Chairman of the combined Boards. His portrait, painted by Mr. Lionel Cowan, was hung on the walls of the Board-room in 1890, and an address presented to him. He was elected President the three following years. Mr. Solomon was born at Dapto, September 18th 1840. He came to Sydney at an early age and entered into business with Messrs. George and Henry Myers, in the wholesale fancy goods business. In all good works Mr. Solomon was ever to the fore, and so great were his benefactions that his own prosperity materially suffered both from the time and money which he expended for the benefit of others. Over 200 persons were present at his funeral, including the four ministers, representatives from the Synagogue Board, various charitable institutions and his business house. The Rev. Mr. Davis conducted the service, and delivered a touching address. His loss will be keenly felt by this community.

The Late Lionel L. Alexander.

We understand that, following precedents established on the deaths of the most prominent of its members, a movement has been initiated among the members of the Board to raise a fund to be presented to the Board and recorded on the memorial tablets in the Council Room, in memory of their lamented colleague, Mr. Lionel L. Alexander. Although only members of the Board are invited to participate, it has been decided, owing to representations which have reached the promoters, to accept contributions which friends and admirers of Mr. Alexander, other than members of the Board, may spontaneously make to the fund. The list will be closed on March 1st, and Mr. Lawrence A. Isaacs, of 99, Priory Road, West Hampstead, N.W., is the honorary secretary and treasurer.

Speaking at the East London Synagogue on Saturday morning last on the words of the Sedrah of the day, "Thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness," the Rev J. F. STERN paid a tribute to the memory of the late Mr. Lionel L. Alexander, whose loss, he said, would be keenly felt by many a communal institution, their local Stepney Jewish Schools among the rest. His enthusiasm in every cause in which he interested himself was so real that every institution in turn appeared to be his special institution. Mr. Stern referred to the genial disposition of the deceased, by which he endeared himself to those who were his fellow-workers in communal affairs.

Home for Jewish Incurables.

A Special Service was held at this Institution on Wednesday evening last in memory of the late Mr. Lionel Alexander, who was a devoted friend of the charity, and who worked strenuously in promoting its interests. Mr. David Alexander, K C., the brother of the deceased gentleman, with his son, Mr. George Alexander, attended the service. There were also present, representing the Managers of the Institution, Messrs. Isaac Davis, J. M. Ansell, B. Barnett, B. M. Benjamin, Martin Grünebaum, Joshua Hands, Neville G. Higham, Selim London, Gustave Tuck, and Dr. Redcliffe N. Salaman. Mr. Albert L. London, Honorary Secretary of the East London Incurable Aid Society, represented his branch. The service was conducted by the Rev. Dr. Hermann Gollancz, M.A., the Minister of the Bayswater Synagogue, who delivered an eloquent and pathetic address, in which he dwelt on the heavy loss sustained by the entire Jewish community by the deplored death of the late Mr. Alexander. His happy presence, he said, week by week within those walls was a source of so much comfort and delight to them amid the sunless lives which so many of them were called upon to lead. His influence will live in the various spheres in which he laboured, long after the term of life allotted to him at the will of Heaven. His memory will remain enshrined in the hearts of all with whom or for whom he worked, as one of the most self-sacrificing spirits of the Anglo-Jewish community during the latter half of the nineteenth century. A special memorial prayer concluded the service.

Jews' College.

At a meeting of the Council of Jews' College, on Wednesday evening, the following resolution was passed:—

> Resolved that the Council give expression to their profound regret at the loss sustained by Jews' College and the community at large by the demise of Lionel Lindo Alexander, one of the Vice-Presidents of the Institution. That they record with warm gratitude the conspicuous services rendered by him in the conduct, on behalf of the College, of negotiations requiring the utmost tact and delicacy, with the Elders of the Spanish and Portuguese Congregation, negotiations which resulted in that body annually voting a munificent subvention to the funds of the College.
>
> They acknowledge with deep gratitude the fact that Mr. Alexander has been a member of the Council for a quarter of a century, and that he has during that time afforded them the benefit of his valuable experience and keen intelligence; and they desire to tender to the members of his family the expression of their heartfelt condolence and sincere sympathy, and their fervent prayer that our Heavenly Father may send them His solace in their affliction.

In our report of the funeral of Mr. Alexander we omitted to mention Jews' College among the Institutions represented. The President and five other members of the Council were present.

Great Garden Street Talmud Torah.—In the nineteenth annual report of this institution, the Committee record the continued progress of the pupils in the Classes. The Rev. A. Feldman, B.A., devoted an entire week to making a thorough examination, and in his report has expressed his extreme gratification at the thoroughness of the tuition and high standard of efficiency maintained throughout the School. The same high opinion has been given in the Report Book by many influential members of the community who visited the Classes during the past year. The attendance of the children has been most excellent. The rooms are filled to their utmost capacity, and many applicants have had to be refused for want of accommodation. The financial state of the Institution has caused the Committee the greatest anxiety during the year. The response to the strenuous efforts and special appeal of the President barely preserved the balance at the Bank, and they greatly regret to record a deficit on the year's workings. As a result of their financial need, the Committee were quite unable to carry out any of the recommendations of the Special Committee advocating higher Hebrew training for the Advanced Class. The Committee express their indebtedness to the Ladies' Committee who have given boots and clothing to some of the poorest pupils attending the Classes. The income for 1900 was £993, and the expenditure £1,004.

The French Government and the Estate of the Late Baron de Hirsch.

The heirs of the late Baron de Hirsch have been more fortunate with the French Government than has the Jewish Colonisation Association with the English Treasury. As the result of a decision given by the Judges of the Civil Court in Paris, the Government will have to refund to the heirs of the late Baron a large sum of money which had been received from the estate as succession duties. The Baron left property to the extent of 300,000,000 francs, or £12 000 000 sterling. His widow paid over to the Official Receivers more than £73,000 for succession duty on this estate and on the foreign bonds and securities deposited in France by her husband during his lifetime. Subsequently the Baroness contested the assessment on the ground that her husband was not a French, but an Austrian subject, legally domiciled at Eichhorn. In December, 1897, the Baroness claimed back from the French Treasury the money which she had paid by way of succession duties. While the case was pending Baroness de Hirsch died, but the heirs, Madame Goldschmidt, Madame Montefiore Levi, and M. Fernand Bischoff-heim, continued the legal proceedings which have now been closed by the Civil Tribunal of Paris. The Judges in their decision at once admitted that Baron de Hirsch was legally domiciled at Eichhorn in Austro-Hungarian territory, and they practically found that the Government had not established the fact that the French residence of the deceased constituted a reason for imposing a heavy succession tax on the estate. The decision also set forth the property of the late Baron de Hirsch in France. It comprised the Beauregard Estate, purchased for over £32 000; three private houses in the Rue de l'Elysée, Paris, bought for £108,000, or 2,700,000 francs. There was also ground purchased at Grenelle, as well as the Pignon property in the Department of the Herault. The valuation of all these possessions was nearly 5,000,000 francs. This French property, however important, could not be considered as constituting the principal establishment of a man who had at Eichhorn a demesne worth 9,000,000 francs, or £360 000, a residence in London hired for twenty-eight years for 1,700,000 francs, or £68 000, besides a house and stables at Newmarket which had been sold since the Baron's death for £4400. The Judges next referred to the question of the bonds and securities deposited in French banks by the deceased Baron. It resulted from the examination of these that the deceased had not deposited so much in France as elsewhere. The said deposits, in fact, only amounted, so far as France was concerned, to 54,000,000 francs, whereas there were over 65 000 000 francs in London, 36,000 000 francs in Berlin, and 30,000,000 francs in Brussels. The decision further stated that the fact of the deceased having paid £520 annually as tax on his personal property in Paris did not show that his legal or principal domicile could be considered to be in the French capital. Such a tax was due for every habitation of a private person. The deceased, moreover, paid over £800 yearly for the same reason. Consequently the heirs of the estate are now empowered to present the decision of the Court to the proper Government offices, to make the usual declarations as to what should be exempted from succession duties in France, and thus to prepare the way for the fixation or adjustment of the sum which has to be returned by the Treasury for having overtaxed the estate. The Government will also have to pay the costs of the legal proceedings.

Central Synagogue.

MR. LIONEL ALEXANDER AND MR. DAVID DAVIS.

On Sabbath last, the Rev. D. FAY, referring to the death of Mr. Lionel Alexander and Mr. David Davis (both members of the Central Synagogue), said in the course of his remarks: This congregation has to deplore the loss of two men, both earnest workers, both in their separate ways toiling for the welfare of the community, both of considerable ability and power in their several spheres of influence. The one cut off in his prime before he had taken his hand from the plough, the other having passed the allotted span of years and having lived to see the work he largely initiated, and certainly organised reach a measure of success and prove its undoubted usefulness. As to the first, Lionel Alexander had laboured strenuously yet lovingly in the field of philanthropy and even they that chafed at his methods and were wishful to remodel them will be eager and anxious to give the testimony of their admiration of his sincerity and powers, his devotion and his usefulness. Turn where you will within the circle of his activity and you will find, whether at the Board of Guardians, the Orphan Asylum, the Aged Needy Society, the Jewish Religious Education Board, and his last pet child, the Home and Hospital for Jewish Incurables, you will find that by the earnestness of his disposition, by the way in which he spent himself in any cause he advocated, that he enriched the Institution to which he attached himself by his great gift of organisation, and by his unflagging zeal and untiring industry. In this synagogue, which he attended with fair regularity when in town, he took no immediate share of the management; but speaking personally for myself I can say that nothing of real interest ever passed without his keen and clear judgment being at the service of anyone who at all invoked it, and I have lost a friend whose advice I valued and on whom one could always depend upon getting of his best. He was an excellent type of an English Jew in the best sense of the term, and his Judaism sat upon him not as an outward garment, but as an influence which regulated his whole conduct in life.

Of David Davis, a tried servant of the community, for a lengthened period the senior treasurer of the United Synagogue (an office in which he is succeeded by another highly esteemed member of the Central) of David Davis, as I have already briefly indicated, we can say that he saw the fruition of his work. He saw the institution to which he gave unstintedly of his time, and his best thought, grow apace and take the very front place in the ranks of communal institutions. He saw the particular branch of the work he volunteered for gradually spring into beautiful order and symmetry, so that his plans, after many years of trial and experience, have suffered no alteration. Many an official of the synagogue will bear witness to the comparative ease and comfort of his position smoothed over by the adroitness of David Davis. In every matter of importance that came in review before the Council, the sound common sense of the deceased might always be relied upon for making straight a crooked place, for smoothing out a difficulty, and his speech—never ornate or poetic—had the true ring about it of a man who had something to say, who would say it and was determined that it should have due weight. And to the credit of his colleagues, be it said, he never failed in gaining a fair acceptance of what he had decided was just and equitable.

These two men have been taken to their last home, and English Jewry is much the poorer for their loss. There are many who are prepared to make speeches and propose resolutions, but there are comparatively few who will stand up to do the work and do it. These were the men whose watchword was "do," and who stood out in their several ways as examples of communal toilers, of those who would stand in the breach of the day of battle and never lower their weapon until the relief was sounded. The relief has been sounded for them—may they find rest.

THE DEATH OF THE QUEEN.

The Chief Rabbi's Prayer.

The Primate of Ireland in preaching before the Lord Lieutenant and Countess Cadogan at the Chapel Royal in Dublin last Sunday, spoke of the tributes offered from many pulpits to the late Queen. He would mention, in passing, the sublime prayer of the Chief Rabbi of the Israelites in England, into which there seemed to have passed the very spirit of the Psalmist and of Jeremiah weaving his long funeral chant round and round the dark old Hebrew alphabet.

The United Synagogue.

Lord Rothschild, President of the United Synagogue, presided at a special meeting of the Council which was held last Tuesday night, at the Central Synagogue Chambers, for the purpose of passing a vote of condolence on the death of Queen Victoria, and to tender to His Majesty King Edward VII. an address of congratulation on his accession to the throne.

The Chairman, in moving the vote, said: I rise to move that a humble and dutiful address be presented to His Gracious Majesty King Edward VII. expressing the heartfelt sympathy and condolence of the Council of the United Synagogue on the irreparable loss which has been sustained by the Royal Family and the whole nation owing to the lamented death of his royal mother, our beloved Queen Victoria, of blessed memory, and further to tender our respectful and loyal congratulations on his accession to the throne, with our fervent prayer for a long, a happy and a prosperous reign. On all great and mournful occasions those who are not gifted with eloquence always express their regret that they cannot in appropriate terms give vent to their own feelings, or attempt to voice those of the community at large. Therefore, if I display shortcomings on this occasion I am sure you will forgive me. I have noticed that on the various occasions when the Jews of the Metropolis have assembled since the death of our sovereign, allusion has naturally, and I think most fittingly, been made to those facts which strike them most as Jews. And one of the most important of those facts is, that during the reign of Queen Victoria all the disabilities under which the Jews suffered in this country have been removed. Now it is possible for the Jews to serve their country and their sovereign on an equal footing with their fellow subjects of other faiths, and when we compare these circumstances with the wave of anti-Semitism which is passing over other countries, we cannot but feel grateful to the memory of our late Queen in whose beneficent reign our religious disabilities were removed. We Jews remember with pride that passage in the Scripture that tells us to "remember the stranger within thy gates, for ye were strangers in the land of Egypt in the house of bondage." The late Queen remembered all the strangers within her gates, and when her Ministers went to her to recommend Governors for distant colonies, Consuls or Pro-Consuls, she impressed on them when they went forth to rule over her subjects to remember all the strangers within the gates. And now, when she isdead, from every part of the Empire, from all nationalities, and from sects who were in open revolt at the time of her accession, there come expressions of grateful feelings of thankfulness for her wisdom and forethought. We are only a small proportion of her Majesty's subjects, and as such have had no personal knowledge of the great wisdom of Queen Victoria. We can only read and study that which her present and past Ministers have said regarding the wise and benign influence she exercised, and the great love for her people by which she was animated; and having expressed our sympathy and condolence with the King, we can only congratulate him on his accession to the throne and hope that he and his Consort may live a happy, long and peaceful life. (Applause).

Mr. Henry Lucas said: Such a resolution as that which the Chairman has proposed needs no argument in support of it. We, the members of this Council, in common with the many millions of the other subjects of the late Queen have suffered a great loss by her death. But great as we feel that loss to be it is impossible for us fully to gauge the extent of our loss. We know the noble qualities she possessed, we know of her love for her people, her anxiety for their welfare, her high ideal of duty and the many sacrifices she made in order to attain it, of her intense sympathy with our sorrows and sufferings as well as of the many other attributes which endeared her to us and caused her to be respected and revered by the civilised world. All this we know. We shall know more when the history of her reign and the part she took in the Government of her country, comes to be written. But we shall never know the full extent of all we owed to her, or the effect of her great example, an example that made itself felt directly and indirectly. To us Jews of the British Empire the loss appears the greater when we think of the history of our ancestors in this country, when we look at the condition of our fellow Jews in other countries, and when we reflect that much of the toleration, justice, respect and liberty we now enjoy in England has come to us in her reign. To the King we must offer our heartfelt and respectful sympathy. We must also congratulate him on the high dignity to which he attains. We have seen how he has performed his arduous duties in the past, and we may feel assured that he will do his utmost to meet his responsibilities, and that he will strive to follow the splendid example set to her descendants by the Queen we now mourn. (Applause.)

Lord Rothschild then read the text of the Address, which is as follows:—

קק כנסת ישראל

UNITED SYNAGOGUE.

To the King's Most Excellent Majesty.

Most Gracious Sovereign,—We, the Council of the United Synagogue, beg to be permitted to tender to Your Majesty the expression of our heartfelt and profound sympathy at the irreparable loss which has been sustained by Your Majesty and the whole of the British Empire through the lamented death of your revered and illustrious mother, Queen Victoria, of blessed memory. We feel it specially incumbent upon us to approach Your Majesty in the sad hour of your trial and trouble, and in so doing, recall the fact that it was during her glorious reign that full religious liberty was granted to all her subjects throughout the great and world-wide Empire over which she exercised her generous and benign influence. It was her parliament of 1870 that approved an act for the foundation of the Jewish United Synagogue, under which we, the Council, exist. We shall ever remember the meritorious deeds of her long, eventful and noble life, and fervently pray that the Almighty in His goodness may send consolation to Your Majesty, to your Royal Consort, Queen Alexandra, and the other members of your royal house. We further beg to be permitted to assure Your Majesty of our loyalty and devotion to your royal person and to your throne, and we earnestly hope that by the mercy of Divine Providence Your Majesty may long be spared to reign over a happy, prosperous and contented people.

On behalf of the Council of the United Synagogue,
ROTHSCHILD,
President.

London, 12th February, 1901.

A Touching Story from Tangiers.

A Gibraltar correspondent writes:—Perhaps the following touching little story—coming from Tangiers—may be of some interest to readers of the *Jewish Chronicle.* Some English visitors there entered the shop of a Jew. The poor old fellow was crying, and, on being asked the reason, said: "Because the Queen has died, and my children are crying too; but she has taken her provision with her, as the Moorish saying goes. Everyone mourns her, Jews, Moors, whatever the religion, because she was kind to all." He said he wished he could have died instead of her, then only his family would have felt it; now all the families of the world must do so. He concluded with: "God bless you, and me, too, for my children's sake."

Jews' Hospital and Orphan Asylum.

At the General Court held at Norwood last Sunday, the President, Sir George Faudel-Phillips, G.C.I.E., moved an address of condolence and of congratulation to the King. Speaking as a Jew to Jews, he said that they claimed more love and devotion to the memory of Her late Majesty than did any other portion of her subjects, because they owed her an eternal debt of gratitude. It was under her gracious sway that religious disabilities had been swept away. The action of England in this respect found a ready echo in almost every part of the civilised and uncivilised world, and in most instances evoked a hearty response. It could therefore justly be said that Queen Victoria had been the means of spreading religious liberty.

Mr. John I. Solomon, the Senior Vice-President, seconded the motion which was agreed to.

Manchester.

The Jewish Lads' Brigade held an "In Memoriam" Service for the late Queen, on Thursday week, at the Jewish Working Men's Club, Derby Hall. The Brigade, with their Officers, and a large gathering of members of the Jewish community, filled the large hall. The Rev. Dr. B. Salomon, Chaplain of the Battalion, based his address on the words of the Prophet Joel, "rend your hearts but not your garments, and turn unto the Lord your God."

Jerusalem.

Immediately on the death of the Queen being made known in Jerusalem, Miss Annie Landau, Head Mistress of the Evelina de Rothschild Girls' School, had the British flag hoisted at half-mast on the building.

Great Garden Street Synagogue.—A Memorial Service for the late Queen was held in the Great Garden Street Synagogue on Saturday evening. The Rev. C. Z. Maccoby preached to a crowded congregation. A telegraphic message of sympathy and condolence has been sent to the King and Royal Family by the Honorary Officers and Members of the Synagogue. The reply received was read in the Synagogue.

Private A. Afrigan, St. John's Ambulance, Ramsgate Town Division was among those on duty at Windsor Castle on the occasion of the funeral of her late Majesty the Queen.

During the past week the Rev David Kohn-Zedek has delivered a series of patriotic discourses dealing with the life and character of her late Majesty the Queen. The sermons were given in the different synagogues of the Federation, and they were concluded with a poem in acrostic form, composed also by Mr. Kohn-Zedek.

Jews' College and the Memorial Service.—On the occasion of the Memorial service for Queen Victoria, the following students of Jews' College delivered addresses: S. A. Adler (at Notting Hill), M. Bensky (at Wolverhampton), M. N. Cohen (at Ilford), W. Levin (at North-West London), A. Levy (at Southampton), M. Simon (at Reading), H. Snowman (at Stroud), R. Tribich (at Mile End) and A. Turner (at Spital Square).

Memorial Anthem.—We have received a copy of the Anthem composed by Mr. Arthur M. Friedländer for the Service in memory of Her late Majesty, and published by Novello and Co., at one shilling. It is a setting of the Versicles selected by the Chief Rabbi for that occasion, composed with discreet consideration of the capacity of the average synagogue choir under the present ruling conditions. It is not without traditional Jewish colouring, and is of considerable merit as a *pièce d'occasion.* The sixty-four suspension appears to be one of Mr. Friedländer's favourite chords, here as elsewhere. There are many beautiful touches in this Anthem, particularly in its cadences, showing care and taste even in so necessarily hurried a composition. It was an excellent idea of the synagogal authorities at Bayswater to supply copies of this music to the congregation.

The Late Baron Willy von Rothschild.—On Sunday evening last, at the Spitalfields Great Synagogue (the "Machsike Hadass" Shool), a Memorial Service was held for the late Baron Willy von Rothschild, of Frankfort. After the usual Mincha Service the venerable Rabbi Werner spoke for nearly an hour with great emotion of the late Baron's great charity, piety, and learning. Rabbi Abraham Rosenberg spoke of the great loss the community—all Israel—had sustained by the demise of the great man who was renowned the whole world over for his great charity, learning, and piety. A יזכור for the late Baron was then made by the Chazan, and Maariv was read.

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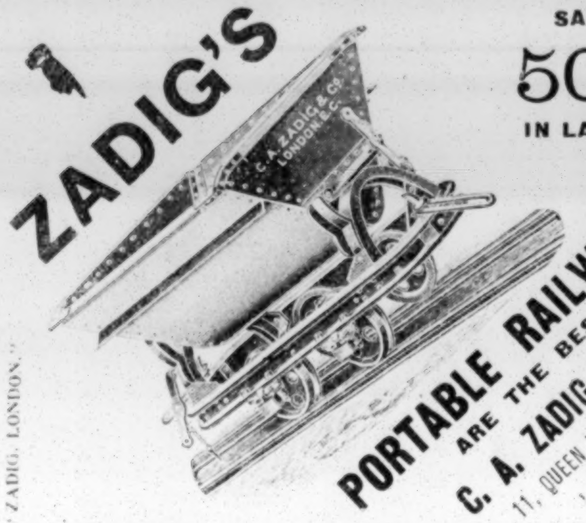
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"Machadodorp, 4th Dec., 1900.

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The JEWISH CHRONICLE
ESTd 1841 ESTd 1841

LONDON: FRIDAY, FEBRUARY 15, 1901—5661.

Mr. Conybeare on the Roumanian Persecution.

Mr. F. C. Conybeare, who won such distinction in the laborious task of disentangling the truth in the Dreyfus case publishes in this month's *National Review* an admirable survey of the Jewish position as it exists in Roumania to-day. The British Foreign Office, which on a recent occasion seemed to have no complete knowledge of the Roumanian situation, might with advantage study this exceedingly well-informed article, an article, it is important to note, from the pen not of an Israelite, but of an impartial Gentile. There is little in Mr. Conybeare's remarks that can be new to those who have followed the developments of this question. But such are the pre-occupations of the Great Powers and so numerous the facilities for misrepresentation, that it is desirable to keep the real facts of the Roumanian persecutions clearly and steadily before Europe. Nothing should be left undone to bring home to the conscience of Western civilisation the defiance of international treaty law in which a "ferocious little nationality" (to use Mr. Conybeare's words) has for years been revelling. The various signatories to the Berlin Treaty and in particular the three countries (England, France and Italy) which exerted themselves to insert the famous Article 44 in the agreement, ought not to be allowed to forget that, thanks to the cunning and the obstinacy of a self-satisfied little State, which has itself not long emerged from subjection, their efforts in the cause of humanity have been made a mockery, their Statesmen tricked and the sanctity of international law ridiculed and reviled. It is only by the force of public opinion steadily and persistently directed, that any material modification of present conditions can ever be looked for. The hypocritical Chamber which, "like a man in his cups hiccuping out the wise precepts of the teetotaler" declaims about civilisation and arrogantly claims for Roumania the title of "the focus and hearth of civilisation and progress for all the nations of the East," must be made aware of the opinion entertained of it by enlightened people. We wish it were possible to hope for something from the action of the Great Powers. That they could do much there is little doubt, as we have seen in cases where their own subjects have been affected. Thus on the passing of regulations to prevent foreigners from acting as brokers and shipping agents at the ports, and during the first efforts to drive Jews from the occupation of pedlars—both of them instances in which aliens other than Jews were affected—foreign Governments interfered to some purpose. But in the present circumstances it is, we presume, hopeless and useless to look for any such intervention.

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Promises and Performances.

We are aware that a Cabinet has been in office in Roumania which promised better things. This Cabinet was under the leadership of M. Carp, who, with some reason, is reputed a philo-Jew. Undoubtedly, M. Carp has—even years ago—given expression to sentiments which, compared with the ferocious utterances of a man like General Manu, for instance, are kindliness and mercy themselves. It cannot be denied, too, that under the Rossetti-Carp Ministry, some twelve years ago, a circular was issued to the Prefects and rural communes designed to mitigate the horrors of the village expulsions. Furthermore, a similar exhortation—unhappily little respected—emanated from the recent Carp Government; while in addition the new Ministry did something for the educational freedom of Jews. We might, indeed, find still further grounds for chastened optimism in such significant little facts as those which tell us of expelled rural Jews obtaining a sympathetic hearing from M. Carp, and of Jews being allowed to remain in the district in which M. Carp resides, *i.e*, to stay unmolested because under the eyes of M. Carp. But what gives us pause in any happy deductions that we might have been inclined to make are such excuses for neglecting vigorous action as were put forward by M. Carp in an interview a week or so ago. According to the Roumanian Premier, it was the "feeling among the people," which was largely responsible for his postponing palliative measures. But this certainly does not tally with reports which have reached this country. Judging from these reports, the persecution of the Jews is more of a Government than a people-made oppression. We have heard of the peasants sympathising with the unfortunate Jews, and actually petitioning with the village priest at their head for their retention rather than their expulsion. Mr. Conybeare, again, tells us the administrative circulars often complain that these peasants—in whose supposed antipathy to Jews M. Carp takes refuge—actually shelter their Jewish neighbours evicted from their homes. In 1891, the Minister President, M. G. Manu, groaned aloud in the Chamber at the partiality of the peasants of Neamtz for the Jews. "Gentlemen," he cried, "there are not only rural communes that permit such people (*i.e.* Jews) to live in the commune. I have, as it happens, seen things with my own eyes in the Neamtz district, which I inspected, and where I found things kept in excellent condition. But when I asked to see the list of rate-payers and local voters, I was surprised to find many persons on it who had no right to be there. I asked why the law had not been observed which forbids anyone to be a voter who is not a Roumanian naturalised. Judge of my astonishment when I found such a general goodwill towards the Israelitish population as to surprise, and, so to speak, disarm me. The answer made me was that these Jews were very decent people, and all of them good craftsmen. 'Do you think,' they said to me, 'that we have no need in our village of tinmen and glaziers?' . . . This, gentlemen is why the Communal Councils are so slow to grasp the true principles of Roumanian nationality; why they are so remiss in their duty, which is to protect Roumanians before all others, and why, in consequence, they authorise aliens to settle in rural communes in violation of our economical interests." It is this speech and all that it implies, we may add, which makes us doubtful of M. Carp's theory of an anti-Jewish peasantry, and sceptical as to immediate improvements. When the Government cease to dragoon the people into anti-Semitic courses, when they cease to instil the anti-Jewish poison into them by allowing in the official school books, such sentences as: "You must not believe the word of a Jew, even when he lies at the point of death," then we shall believe them when they plead innocence baffled by popular hate. Then, also, a decent and tolerable future will perhaps have begun for our ill-fated brethren in the realm of King Charles. But the fall of M. Carp is not of good omen for the future.

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To the Country!

The seriousness of the question is sufficient excuse for recurring once more to what is known as the East End Problem. The whole matter is down for discussion at an adjourned meeting of the Maccabæans. Meanwhile, some remarks made by the Rev. Morris Joseph in our columns a few weeks ago will have been read with interest, bearing intimately as they do on one of the most useful of the many proposals for relieving congestion that have hitherto been made. At Reading, an altogether admirable settlement of Jews has been made of recent years, and the little congregation does credit to the entire community. How comes this enterprising colony to the Berkshire town? The answer is that the attracting force has been in the two or three clothing factories to be found there. Finding that there were factories away from the hateful Whitechapel area, these tailors have shaken the dust of slumland off their feet and followed their work into the pure air. A similar incident, has, as Mr. Joseph reminds us, been seen in Stroud. The workman "instead of living with his family in a couple of rooms in a squalid court, and paying an exorbitant rent for the miserable accommodation, has a tiny house and four or five rooms, sometimes with a garden attached, which cost him about as many shillings as there are rooms." It is an exchange of a piggery for a human habitation; the sunless court, for the free air of the country: of habits of life which would degrade a dog, for methods of living befitting the dignity of men. Then why not carry this experiment a little further? Can anyone say we have exhausted its possibilities, or that we have done anything beyond making insignificant tentative efforts, unaided by strong organisation and clogged by much verbiage? If Gentiles can maintain factories in the suburbs or country why cannot Jews, who are deeply and intimately concerned in doing so?

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Objections and Difficulties.

There are scores of towns throughout the United Kingdom to which the stream of immigration could trickle, to the gradual relief of the Ghetto, and without hurt to existing settlements. We say "trickle," for nothing could be more unwise than to saddle the little communities which have already collected their belongings and gone forth from the Ghetto, with big aggregations of poverty-stricken brethren. It would be merely to overwhelm them and reproduce in new fields the pestilent troubles of the old. But that granted, and the necessity for levelling-up the Jewish workman to the same standard of work and ways as his Gentile fellow-workmen likewise admitted, the time has come, we submit, when an organised effort should be made in the direction indicated. It is all very well for critics to tell us that such a movement should be spontaneous, and left to the development of natural forces and inclinations. This theory of spontaneous development has its limits and its dangers—as we have seen in the blind groping of East End Jewry towards the green fields of Benfleet. In that instance we had a striking example of the perils besetting a movement which was unaided and unguided by riper experience and judgment. Money was lost, time was wasted, and many an enthusiasm, may be, which can be ill-spared, prematurely damped. Nor, again, if such a movement were to take an organised shape, would it be a reasonable thing to cast the work upon such a body as the Board of Guardians. The Board is an eleemosynary institution. It exists primarily for the relief of distress, though much of its energy, we regret to say, is exhausted by the perpetual hunt for the sinews of war. What is needed, therefore, is some special agency like the Beni Berith of America. The operations of that body in connection with distributing the Roumanian immigrant Jews throughout the States, are well worthy of study in this country, as we have already pointed out; and some day they must form the model for our own efforts. Our one hope is that that time may come sooner rather than later, for the sake of the good name and security of Anglo-Jewry.

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English Judaism in 1901.

Miss Nina Davis has already achieved signal success as a translator of poetic portions of the Jewish liturgy, and her "Songs of Exile" are about to appear in book form under the auspices of the Jewish Publication Society of America. But Miss Davis is capable of being more than an interpreter to English readers of the effusions of Jewish poets, and in her article on "An Aspect of Judaism in 1901," in the current number of the *Jewish Quarterly Review*, she makes a useful contribution to modern Anglo-Jewish thought. Miss Davis would be the last to pretend that her paper is exceptionally brilliant or startlingly original, but she would be perfectly justified in claiming that it presents several old truths in a fresh light, and gives clear and precise expression to certain ideas, which many of us may have felt, but have felt them in a vague and hazy way. There is always room for a neat summary of results such as that with which Miss Davis provides us, but her thoughtful article is more than a mere register of the conclusions arrived at by others. It possesses in a marked degree that attractive personal touch, the absence of which makes most discussions on religion, however valuable in themselves, appear as mere purposeless verbiage. Judaism, says Miss Davis, admits of many interpretations, but the task she sets herself to accomplish is an analysis of her own religious consciousness to discover what Judaism stands for to her. "This, to me, is what Judaism means." This is the proper attitude of mind to adopt in the treatment of religious problems. Statements of individual opinion have, in the first place, the interest attached to personal confessions, and in the second place they form the materials for comparison from which may ensue a satisfactory "composite" notion. By the elimination of individual peculiarities we may obtain a kind of general result which would represent "not necessarily Judaism, the complete ideal, but the phase through which Jewish thought is passing in England to-day." According to Miss Davis, Judaism makes us responsible in three ways. It teaches us to keep strict watch over ourselves, body and soul, even if only for our own sake. It further requires us as a priestly people and a nation of witnesses to hold ourselves responsible individually for our good repute as a whole in the world. And thirdly, it demands of us that we should play a part in the advent of the fullest and purest final religion of mankind. It is this last section which will provoke most discussion. All are agreed that part of the Mission of Israel is the duty of silent ministry, of teaching by example. There are some who would go the length of maintaining that this exhausts the work we have to do, but others strongly hold that Judaism ought to pursue a definite course as an active missionary religion to the world. Miss Davis seems to incline to this latter view, but does not labour the point, as she evidently feels that such an active missionary effort is not an immediate possibility. But whatever conclusion we may arrive at as to the interpretation of our mission, "as a religion for our individual lives and an ideal for the world's attainment, Judaism stands secure and supreme." "An Aspect of Judaism in 1901" by Miss Nina Davis is a worthy successor to "Spiritual Possibilities of Judaism To-day" by Miss Lily H. Montagu, which appeared in the pages of the *Jewish Quarterly Review* some time ago, and English Jewry cannot be in such a bad way after all when we find intellectual young Jewesses devoting their best energies to the solution of its problems.

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The Sabbath Problem.

Those strange folk who look to the transference of the Sabbath to Sunday as providing an easy solution of the great problem with which the Jewish community is faced in the matter of Sabbath observance will be profoundly disappointed with the latest utterances of Dr. Emil G. Hirsch, of Chicago. Dr. Hirsch is the greatest modern exponent of Sunday services. His is one of the very few synagogues in the world which are closed on the Jewish Sabbath, and opened on Sunday. Dr. Hirsch is a preacher as eloquent as he is profound and able, and the force of his personality is very considerable. His pulpit utterances have thus succeeded in attracting vast bodies of listeners. It is said that he has the largest regular congregation in America or Europe, certain synagogues in Poland being excepted. Yet so far from being satisfied with the movement he has inaugurated he acknowledges the failure that has attended all efforts to make Sunday a day of rest among American Jews. At the Mount Sinai Temple, of which he is minister, the Jewish Sabbath is not observed at all. It was therefore hoped by the founders of the Chicago Sunday Movement that the congregation would not merely attend a Sunday service, but would transfer their observance of a day of rest from Saturday to Sunday, as Christians have done. But the expectation has been disappointed. Sunday observance fails to appeal to the Jewish conscience. It has no sanctity for Jews, so long as they remain Jews. Indeed, its associations are not only non-Jewish, but, in a sense, anti-Jewish; and this must always militate against the success of any Sunday movement amongst Jews. Many of the advocates of such a movement, however, while recognising the impossibility of inducing Jews who do not keep the Jewish Sabbath to adopt the general day of rest, feel impressed with the necessity of providing a religious service for Jews on the only day of the week on which they are free to attend a place of worship. Alas for the irony of history, that Jews, who gave to the world the institution of one day's rest in seven, should be the people in modern times to be confronted with a Sabbath problem, much more serious in its far-reaching consequences than even the observance of a day of rest.

THE Hon. N. Charles Rothschild, is travelling in Egypt.

Federation of Synagogues.

A meeting of the Board of the Federation of Synagogues was held on Sunday last at the Jewish Working Men's Club, Great Alie Street, Sir SAMUEL MONTAGU, President, in the Chair.

The CHAIRMAN, in moving a vote of condolence to the King and Royal Family on the death of the Queen, as well as a letter of congratulation to the King on his accession to the throne, said: It was difficult for him to say anything new in moving such a resolution. Every sympathetic word in the language had been used to express the sorrow not only of the inhabitants of this great Empire, but of the whole world. He thought, however, that the Federation, which represented the bulk of foreign Jews in East London, had special cause for gratitude to the late Queen, because during her reign England had remained a refuge from persecution for all who were oppressed. Some return for the advantages they received in England could be made by learning the English language in preference to Yiddish-Deutsch. Their children were all taught English in Jewish schools and in Board Schools, and the parents should encourage their children to acquire the English language at the earliest possible moment. If the Zionists were right and Jews were soon going in large numbers to Palestine, they would have to speak pure Hebrew and he would be glad if Hebrew were taught thoroughly and colloquially. It had never been a dead language such as Latin or, Greek. Should the vote which he proposed be passed, he reminded the delegates that there would be no occasion for the constituent Synagogues in the Federation to send separate letters or resolutions of condolence.

The motion was seconded by Mr. HENRY HARRIS and carried unanimously.

This being the first meeting of the newly elected Board, the Honorary Officers were elected as follows:—

Hon. President, Lord Rothschild; President, Sir Samuel Montagu; Treasurers, Messrs. Mark Moses and J. Weber; Hon. Solicitor, Mr. Gilbert E. Samuel; Architect, Mr. Lewis Solomon; Auditors, Messrs. Morris Harris and J. Houtman; Professional Auditor, Mr. Alfred Henry; Elders, Messrs. S. Alexander, J. M. Boekbinder, H. Landau, J. M. Lissack, S. S. Oppenheim, S. Strelitskie, I. Levy; Secretary, Mr. Joseph E. Blank. The members of the Executive Committee were all re-elected.

The CHAIRMAN announced that the Federation had received a cheque for £76, being portion of the surplus profits of the Shecheta Board.

Mr. S. ALEXANDER proposed a vote of thanks to Mr. J. M. Levy and other members of the Spanish and Portuguese community for the services they had rendered to the Federation with regard to the Shecheta Board.

The CHAIRMAN moved an amendment to the vote, including Mr. S Alexander's name.

The resolution and amendment were carried.

The SECRETARY then read an application for admission to the Federation from the Woolwich Congregation, in which it was stated that there were between thirty and forty members of the congregation as at present formed, and that there are some fifty Jewish families in the district. A small religion class had been formed in connection with the congregation, and was attended by twenty-three pupils; but the accommodation being quite inadequate for the growing needs of the congregation, they sought admission to the Federation.

The CHAIRMAN said it had been the rule of the Federation not to admit synagogues with a smaller membership than fifty, but he hoped the Board would make an exception in favour of Woolwich, to whom and to Judaism at large they would be rendering great service.

The admission of the Woolwich Congregation was carried unanimously.

The SECRETARY then read a letter from the Religious Education Board with reference to the attendance of Jewish children at non-Jewish instruction. The Board state that they are about to re-issue the circular headed "A Warning to Parents," and ask the assistance of the Federation in distributing this circular.

The CHAIRMAN said, that owing to the ignorance or neglect of parents some Jewish children had taken prizes for hymn-singing at a Christian school. He considered this outrageous, and an end ought to be put to it at once.

Mr. MORRIS HARRIS said that the system of sending out circulars had been tried before and had proved absolutely useless. It was a waste of time and money; personal action was needed. They were strengthened in their action by some words by the Chief Rabbi, who had spoken on the subject from knowledge. Mr. Harris quoted the words of the headmasters of several Christian schools, who stated that the parents of the Jewish children at those schools did not trouble themselves in the least as to what religious instruction was being imparted to their children, and had made no application for the withdrawal of their children during prayer time or religious lessons. The three Board Schools in course of building in the Tower Hamlets district did not show signs of being completed for some time to come, and he proposed drawing the attention of the School Board to this fact and urging them to hasten the completion of the schools. He, therefore, moved the following resolution:—

> That this Board do again communicate with the London School Board on the great want of accommodation in the Tower Hamlets Division, and urging them to hasten the three schools that are now being built and to provide further accommodation.

After some discussion the resolution was carried.

A vote of thanks to the Chairman concluded the proceedings.

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What is a Jew?

PAPER BY THE REV. ISIDORE HARRIS.

A large gathering of Maccabæans assembled on Sunday evening at the Great Central Hotel, to discuss a Paper by the Rev. Isidore Harris on "What is a Jew?" Prof. R. Meldola, F.R.S., occupied the chair.

Mr. **Harris** said that, in his opinion, the term "Jew" connoted a person who was not of the Jewish race merely, but who also professed the Jewish religion. The Jews were a religious brotherhood as well as a race, and a "Jew" was a person who declared himself a member of that brotherhood. They possessed two institutions that had the power of conferring the name of "Jew" on those who were entitled to it—the synagogue and the burial ground. Synagogues and Jewish burial grounds were for persons professing the Jewish religion. Clause 5 of the Deed of Foundation of the United Synagogue declared that "the objects of the institution to be called the United Synagogue shall be the maintaining . . . . places of worship for persons of the Jewish religion . . . . the providing of means of burial for persons of the Jewish religion, the relief of poor persons of the Jewish religion. . . ." The first law of the West London Synagogue of British Jews stated that it was "established as a place of public worship for persons professing the Jewish religion." Whether a good deal of laxity did not prevail in the matter of the admission of members of synagogues was a question that he was not prepared to discuss. It might, perhaps, be argued that the synagogue ought to impose certain theological tests upon those who sought its privileges. He would only remark that up to almost recent times such tests were imposed. The Pentateuch laid down the principle that anyone not observing certain fundamental Jewish practices, such as Circumcision, the Passover, the Fast of Atonement, and the Sabbath, 'his soul shall be cut off from his people,' which meant that he should be excluded from the community of Israel. In post-Biblical times, and down to almost the other day, they had the Cherem. Anyone professing heterodox beliefs or flagrantly refusing to conform to Jewish practice was liable to excommunication. At the commencement of the nineteenth century, the Portuguese congregation refused to admit or continue as a Yahid anyone who openly desecrated the Sabbath. All such penalties had, at least, the advantage that they made it comparatively easy to define what was a Jew, whereas our modern laxity had the unfortunate effect of introducing the utmost confusion into the subject. As matters at present stood, anyone born of the Jewish race (that was to say, whose mother was a Jewess, for Jewish law took no account of the religion of the father), and who, if a male, had been initiated into the Abrahamic Covenant, and who had not been converted to any other religion, likewise every proselyte to Judaism, could claim the privileges of the Synagogue and the Burial Ground. But suppose a person of the Jewish race had never claimed such privileges? It was there that the difficulty of deciding what was a Jew came in. With regard to refusing to claim the privileges of Jewish burial, Mr. Harris went on to remark that many people, born of the Jewish race, lived a life of such detachment from the Jewish community that it was difficult to say during their life-time whether they were Jews or not. It was only at death, when they claimed, or others claimed for them, to be buried among their own people, that their Judaism could be said to be asserted. Therefore, in such doubtful cases, anyone finally buried in a non-Jewish ground ought not to be regarded as a Jew, because there was clear evidence that such a person did not wish to be identified as a member of the Jewish community. As Editor of the "Jewish Year Book," Mr. Harris was inclined to class such persons with converts to Christianity, and to remove them, if they were celebrities, from the list of "Jewish Celebrities," in which they may formerly have been placed, to one of "Celebrities of Jewish Birth and Descent." But it was not altogether satisfactory that they should have to wait until a man was dead and buried to decide what he had been during his life-time. They needed to apply some life test to decide what constituted a Jew. It did not follow that because a person had not joined a Jewish congregation he was not a Jew. He might live in a city or country that possessed no congregation; he might not possess the financial means; or he might—though a good and consistent Jew—disapprove of the manner in which the synagogue or its worship was conducted. He must, however, be judged by the standard that the synagogue applied to its own members. The Synagogue was composed of "persons professing the Jewish religion." What did that mean? What were the minima of belief and practice that constituted a Jew? A Jew must believe, at least, in the cardinal principle of the Jewish faith—the Unity of God. A Jewish Atheist was a contradiction in terms, because Judaism was the very negation of Atheism. Nor could a Jew help subscribing to the belief in a Jewish Mission, because unless he thought that Jews had a special work to do in the world that could not as well be performed by any other people, there was no reason why he should remain a Jew. And Jews could only remain Jews by maintaining certain religious forms. What were the least number of forms that a person calling himself a "Jew" must necessarily subscribe to. Mention had already been made of them—Circumcision, the Passover, and the Fast of Atonement; to whose non-observance the penalty of excision was attached in the Bible. It was true that the violation of the Sabbath was to be punished in the same way, but it could not be included among the minima of modern observance for the reason that—unlike Circumcision, the Passover, and the Fast of Atonement—it had ceased to be universally observed among modern Jews. As a matter of fact, however, it was only in exceptional cases that a man's belief or practice needed to be enquired into. If he joined a Jewish congregation, or was buried in a Jewish burial-ground, the Synagogue accepted him without question as a person "professing the Jewish religion." The test would only come into operation in the doubtful cases of persons who did not connect themselves with a Jewish congregation. He had in view two other definitions of the word "Jew" which he thought ought to be rejected: (1) "A Jew is a member of the race who, whether he be a professing Jew or not, identifies himself with the Jewish community, and labours to promote its welfare." There was something to be said for this definition, and no doubt many present would be inclined to adopt it. The other definition made of a Jew a negative quantity: (2) "A Jew is a person born in the Jewish community who has never become a Christian, or joined any other community." He rejected both definitions because he regarded Jews as being primarily a religious brotherhood. He had not included the idea of nationality in the term "Jew," because a large number of eminent modern authorities had denied that the Jews were a nation.

A long and animated discussion followed. Those who took part in it included among others the Chairman, the Rev. Dr. Löwy, Dr. Sternberg, and Messrs. Elkan Adler, Herbert Adler, Herman Cohen, Louis Davidson, Walter Emanuel, L. J. Greenberg, Benjamin Kisch, H. J. Levy, and Solomon J. Solomon. The speakers expressed very various views. Many dissented from the opinion that the Jews were a religious body, and in particular from the suggestion of the imposition of religious tests. Some were of opinion that the Jews were merely a race. Others pointed out that this definition of the term would exclude Proselytes. The view was expressed in one quarter that any persons might be considered Jews who described themselves as such. One or two speakers objected to the exclusion of the national idea. The opinion was also expressed that a Jew is a person born of Jewish parents who lives an honourable life, and does nothing to reflect discredit on the community. Some upheld the "legal" view which had been taken by Mr. Harris. A letter was read from Mr. F. D. Mocatta, expressing his inability to attend, and saying that if he were asked for a definition he would define a Jew as "A follower of the Law of Moses."

Appointment of Jewish Notaries in Prussia.

DEBATE IN THE DIET.

Last Friday, Dr. Schönstedt, the Prussian Minister of Justice, was called upon in the Landtag to reply to a complaint of Dr. Crüger, a Radical member, that Jewish lawyers in Berlin had to wait much longer for their appointment as notaries than Christians. The Minister had previously admitted in the Reichstag (Imperial Parliament), that his department promoted Jewish lawyers at a slower rate than Christians. His explanation was that two-thirds of the lawyers in Berlin were Jews; if they were promoted at the same rate as Christians, the result would be that before long the overwhelming majority of the notaries in Berlin would be Jews. In view of the confidence which clients were obliged to repose in their notaries and of the prejudice which was entertained by large sections of the population against the Jews, it was most undesirable that such a state of things should come about. At the present time the Jews, who only constituted 5 per cent. of the Berlin population, supplied the capital with a third of its notaries. The Minister, in his speech in the Reichstag, had added that his administration was the only Prussian Ministry which employed Jewish assessors at all. The Reichstag speech, and its concluding assertion—that the Minister of Justice had practically accused his colleagues of violating the Prussian constitution, which provides that appointments to public posts must be independent of religious professions—created a considerable sensation, says the Berlin correspondent of the *Times*.

In his statement to the Diet last Friday, the Minister of Justice admitted that his remarks upon the appointment of Jews in other departments had been ill-advised. He urged, however, in reply to his critics, that the letter of the Constitution should not always be regarded as decisive. Every case ought to be decided on its merits. In the discussion which followed the majority of the speakers expressed themselves in agreement with this view, but regretted that the Minister in his speech in the Reichstag should have created the impression that Jews were excluded on principle from the other administrations.

The debate was resumed on Saturday by the Radical Leader, Dr. Richter, who made a strong speech. Dr. Richter pointed out that for hundreds of years the Jews had been prevented from following any other occupation but that of commerce, and had thus been forced to concentrate in the cities. As other professions were opened to them they endeavoured to qualify themselves by education. The number of Jewish boys who attended the highest class of school, the gymnasium, was, in proportion to the population, seven times as great as the number of Christians. In consequence of this a large number of Jews proceed to the Universities. But it was impossible for University men who were Jews either to become officers or to enter the civil service. Their prospects of obtaining judgeships or high positions in the teaching profession were also very slight. It was thus natural that large numbers of Jews should become lawyers. The Government by retarding the promotion of Jewish lawyers to be notaries placed another difficulty in the way of the absorption of the Jewish element by the rest of the population, and intensified those Jewish characteristics of which the anti-Semites and the Conservatives complained. The Minister of Justice had referred to the popular prejudice against the Jews; but it was the business of the law and of the Government to protect the minority against injustice. Dr. Schönstedt had protested against the charge that his action was contrary to the Constitution, and had said that the letter of the Constitution could not always be decisive; each case should be decided on its merits. Herr Richter retorted to this that if the provisions of the Constitution were inconvenient they should be altered, but until that was done they should be observed in the letter as in the spirit. He contended that in this case the Constitution had been violated, and desired a declaration from Count von Bülow and the whole Prussian Ministry on the question. The Clericals and Conservatives spoke of the "Christian State," but a State of which 98 per cent. of the inhabitants were Christians should above all be governed in accordance with the principles of justice. Equal rights should accompany equal duties.

Dr. Schönstedt replied in a short speech, in which he claimed that in such matters due attention should be paid to popular feeling. He added that no complaint had ever reached him to the effect that there were not enough Jewish notaries. The discussion was continued by the anti-Semite Dr. Werner, who denied that the Jews had anything to complain of. It was open to them to become peasants if they wished. The Radical Dr. Weimer pointed out that more than 2 000 Jews had taken part in the campaign of 1870-71, and that of these eighty-three had been awarded the Iron Cross. At the conclusion of the debate resolutions approving of the action of the Ministry in this matter and in respect to the investigation into the Konitz murder were carried by large majorities.

West Central Jewish Working Lads' Club.—The annual general meeting of the subscribers to this Club was held on Sunday last, Mr. B. Mocatta occupying the chair. The annual report and balance sheet, an abstract of which appeared in last week's *Jewish Chronicle*, were read and adopted. Mr. Claude Montefiore was re-elected President; Mr. P. S. Waley, Vice-President; Mr. W. L. Seligman, Treasurer; Mr. Herbert B. Cohen, Hon. Secretary. The Committees were re-elected with the addition of Mr. B. Adler. At the conclusion of this meeting, a meeting of the General Committee was held. On the motion of Mr. B. Mocatta, seconded by Mr. F. Morley, it was decided to form a "cutting" class, limited to fifteen senior members of the Club, who had been tailors for at least two years.

Jewish Girls' Club.—In the thirteenth annual report of the modest Jewish Girls' Club, which still meets at the Gravel Lane Board School, regret is expressed that no better *local* has been found than this "rather bare and unhomelike club-land. The Committee are continuing their efforts to find more suitable and comfortable quarters but have not yet succeeded in their search." Even for the bare walls of a Board School the rent is £42 10s., nearly a third of the total expenditure, which is £131. The total income (including £84 in subscriptions) was £129. There are about 200 members; the average attendance on Sunday is over eighty and on week days fifteen to twenty-five. A very pleasant feature are the "Sunday teas," when a friend from the West acts as hostess and the members are guests. The summer holidays, day-treats and excursions have also been continued as hitherto. The expenses are not borne by the Club.

Soft Velvety Skin.—"Beetham's Larola."—Beetham's *Improved* "Glycerine and Cucumber" (larger bottles and improved quality) is a delightful *Skin Tonic as well as an Emollient.* "Beetham's Larola" makes the Skin as Soft as Velvet. It removes and prevents all roughness, redness, chaps, irritation, tan, &c., in a very short time. Bottles 6d., (post free 8d) 1s., 1s. 9d., and 2s. 6d. each, post free to any address in the United Kingdom, from the Sole Makers, M. Beetham and Son, Cheltenham.—Advt.

United Synagogue.

"BUDGET NIGHT."

A meeting of the Council of the United Synagogue was held on Tuesday, at the Central Synagogue Chambers, Charlotte Street, Portland Place. There were present :—

Dr A. Friedlander, Dr. G. Michael, Dr. J Snowman, Dr. A Wolff; Messrs. A. Arnholz, H. P. Arnholz, D. Barnard, G. Benton, A. J. Benjamin, J. A. Britton, J. Chapman, John Cohen, A. Davids, J. Davids, L. Davidson, Felix A. Davis, M. Davis, M. Dracker, M [illegible], B. S. Ellis, J. S. Fless, H. L. Friedlander, J. Goldhill, L. S. Green, L. J. Greenberg, H. Harris, H. Hart, A. J. Heron, S. S. Hyam, A. Isaacs, A. Jacobs, J. Jacobs, A. H. Jessel, C. Jonas, I. A. Joseph, P. Joseph, A. Keyser, I. Kempner, H Koenigsberg, H. Lehmann, W. T. Leviansky, J. M. Levy, S. Lion, J. M. Lissack, A. L. London, B. Lublinsky, B. Lyons, F. I. Lyons, I. M. Marks, L. S. Montagu, D. Moses, S. Moses, J. F. Moss, Horatio Myer, Asher I. Myers, L. M. Myers, C.C., L. A. Nathan, S. J. Phillips, A. Posner, J. Rosenberg, M. A. Rozelaar, A. B. Salmen, J. A. Samuel, L. B. Samuel, Nelson Samuel, S. Samuel, S. Sasserath, A. Saunders, R. Sonnenthal, M. Spiegel, L. Spiers, C. Stettauer, A. E. Sydney, J. Trenner, A. Tuck, S. Weber, J. Weinberg and A. M. Woolf.

The meeting was held immediately after the special meeting convened for the purpose of passing a vote of condolence to the Royal Family, reported in another column.

The Jewish Industrial School.

Lord Rothschild, who presided at the special meeting, said that before he left the Council to attend to the ordinary business, he desired to make a short statement, which he considered was due to the Council. The Industrial School for Jewish Boys, which, owing to the generosity of the community, was now finished and would shortly be opened, he had every reason to believe, from what he had heard from those who had taken such great trouble in carrying the work to a successful completion, would be a great success and would reflect great credit on the community, and on the United Synagogue. He considered it right that he should mention that, because there had been a feeling amongst some members of the Council and some section of the community that the Industrial School might add a heavy burden on the finances of the Constituent Synagogues. He confessed that in his opinion, whatever burden such an institution would throw on the finances of the United Synagogue was one which it could well support. He did not think, however, that the burden which the Industrial School would involve would be heavy. The Council had done its duty, and he hoped that under the ægis of the United Synagogue the School would flourish and do a great deal of good.

The Late Mr. David Davis.

Mr. Henry Lucas, who presided at the ordinary meeting, moved a vote of condolence to the family of the late Mr David Davis. He said that there was no one to whom the United Synagogue was more indebted for valuable work done to the institution. He had been a colleague with Mr. David Davis many years ago and therefore he had been enabled to see how great was his interest in the United Synagogue, how ready he was to incur any amount of abuse in the service of the Institution. Mr. Davis was treasurer for twenty-one years. He thought out and carried out the Scheme on which the present financial arrangements of the United Synagogue were based, and he displayed great devotion for the welfare of the Institution and regretfully abandoned his association with it when old age and infirmity compelled him to do so.

Mr. A. H. Jessel said that he seconded the resolution very readily because it had often been his fate to find himself in opposition to the late Mr. David Davis at the meetings of the Council. It was not usual to find men who were willing to undertake communal work and were able to give that ability which the work demanded. In fact he felt some considerable anxiety at the difficulty which was presented in replacing men of the capacity, clearheadednesss and administrative ability of the late Mr. David Davis.

Annual Accounts and Estimates.

Mr Felix A. Davis, one of the Treasurers, in presenting the annual statement of the various accounts and estimates of the United Synagogue and the Constituent Synagogues, prefaced his remarks with an allusion to the valuable services rendered by the late Mr. Davis in the capacity of Treasurer of the United Synagogue. He said that he believed the present financial prosperity of the United Synagogue was in a great measure due to the earnestness and extraordinary capacity with which Mr. Davis had devoted himself to the work of the office of Treasurer. Referring to the general accounts of the United Synagogue, Mr. Felix Davis pointed out that the funded property of the United Synagogue had dwindled from £39,000 to which it amounted at the establishment of the Union, to £27,000 at the present time. The funded property was the life-blood of the Institution and in the past had alone enabled the Council to help in founding new Synagogues and in other communal objects, and therefore he urged the Council not to be induced to spend the funds of the United Synagogue in any direction other than the main object for which the United Synagogue was created, namely to provide facilities for religious worship in London. Mr. Davis then reviewed the details of the various accounts (an abstract of which was published in last week's *Jewish Chronicle*). He commented on the decrease in the revenue derived from Marriage Fees, and attributed the diminution in the number of marriages solemnised during last year to the effects of the war. The contributions to the Chief Rabbi's Fund had slightly increased during 1900, and two additional congregations (Glasgow and Stockton) now figured on the list of contributors. The Western Synagogue had increased its contribution to the Fund, but the Maiden Lane Synagogue had discontinued to contribute. On the subject of the Estimates of Income and Expenditure for the ensuing year, he stated that the Treasurers recommended an assessment at the rate of 18 per cent. for the ensuing year, which was a half per cent. reduction on that of last year. Regarding the accounts of the Constituent Synagogues, he called attention to the fact that with a combined income of £31,600 the accounts of the various synagogues showed that the outstanding accounts amounted to £6,276, and he urged all who were concerned with the management of the Constituent Synagogues to endeavour to reduce the amount represented by outstanding accounts. Amongst those synagogues whose accounts showed large amounts outstanding, the Bayswater Synagogue was first with unpaid accounts amounting to upwards of a thousand pounds. Mr. Davis concluded his statement with an ackowledgment of the able and zealous services rendered by Mr. P. Ornstien, the Secretary of the United Synagogue.

The Accounts and Balance Sheet of the United Synagogue were passed together with the balance sheets and estimates of each of the constituent synagogues. The customary votes of thanks for their services were passed to the Treasurers and Auditors of the United Synagogue, the Treasurers of the Bequests and Trusts Committee, the Treasurers of the Burial Society, the Treasurer of the Visitation Fund, and to Messrs. J. Sebag and Co., for their gratuitous services in connection with the purchase and sale of stock.

Miscellaneous.

Messrs. Stephen S. Hyam, Lewis Levy, A. L. London, Nelson Samuel, A. B. Salmen and Dr. G. Michael were elected as delegates on the Associate Synagogue Committee. The election was by ballot, Messrs. W. T. Leviansky, Alfred Posener and M. Davis acting as Scrutineers.

The Hon. Walter Rothschild, M.P., Messrs. A. H. Jessel, Felix A Davis and L. B Franklin were appointed Trustees of the Associate Synagogue Fund.

Mr. A H. Jessel mentioned that although there had been some further donations received towards the Associate Synagogue Fund, yet it would be speedily exhausted, unless it could be made to reach a much higher figure than that at which it at present stood.

An application from the Board of Management of Dalston for a grant of £25 to the local Mikvah, was not acceded to on the recommendation of the Executive Committee, although it was earnestly supported by Messrs. S. Alexander, S. Sasserath and Dr. Friedlander.

Several gifts to local synagogues were reported, and the thanks of the Council were voted to the respective donors.

In consequence of Purim falling on the 5th of March, the next meeting of the Council will be held on the second Tuesday in that month, viz., the 12th.

Spanish and Portuguese Congregation.

The annual meeting of the Elders of the Spanish and Portuguese Congregation, adjourned from the previous Sunday, was resumed last Sunday, at the Lauderdale Road Synagogue. Sir J. Sebag Montefiore presided.

On the motion of Mr. Gabriel Lindo, a vote of condolence was passed to Mrs. Joshua Alexander on the death of her son, Mr. Lionel L. Alexander.

The meeting debated the necessity of effecting certain repairs to the Lauderdale Road Synagogue, and decided to refer the matter to the Mahamad to execute the necessary repairs.

Mr. David B. de Mesquita, who, for some time past, has been undergoing a course of training to fit him eventually for a ministerial office in the congregation, having completed his theological studies to the satisfaction of the Haham, it was resolved by the Elders that Mr. Mesquita should be appointed assistant to the Hazanim for one year, at a salary of £120. The hope was expressed that the fixed stipend would be supplemented by a grant of £30 from the Society "Etz Haim," whose Committee of Management had recommended the appointment of Mr. Mesquita.

Mr. C. A. Mocatta was elected as one of the Representatives of the Congregation at the Jewish Religious Education Board.

On the recommendation of the Committee appointed to consider the strained financial condition of the congregation, it was resolved that in future the back rows all round the Bevis Marks Synagogue should be retained as free seats for the use of non-paying members of the congregations; further, that the other seats on the ground floor be allocated only to Yehidim or seatholders, and that it be announced that seats may be secured for the High Festivals on payment of a fee to be fixed by the Mahamad. This recommendation was only part of those contained in the Report of the Financial Sub-Committee. As the Report contained much that would be likely to prove of a contentious and debatable nature, it was decided to postpone its consideration until after the Bicentenary Celebration.

Sir J. Sebag Montefiore was re-elected President of the Elders for the ensuing three years, and the election of Sir Edward Sassoon as Vice-President, as decided at the last meeting, was confirmed.

Rabbiner Dr. Rulf's Seventieth Birthday.

[FROM A CORRESPONDENT.]

Dr. I. Rülf, whose seventieth birthday is this week being celebrated with some éclat at Bonn, where he now lives in retirement, has gained a world-wide reputation for himself by his ceaseless and fruitful efforts to render assistance to the Russian refugees who passed through Memel during the long period in which he filled the rabbinical post in the congregation of German-born Jews there. They can assuredly be counted by the thousand who owe it to him that they are now comfortably settled in some tolerant corner or other of the eastern or western hemisphere, and who, but for his single-handed "schnorring" for them, might have had to retrace their steps and hand themselves over once more to the tender mercies of the oppressors from whom they had fled.

In the ranks of the learned and estimable gentlemen who adorn the rabbinate in both orthodox and reform communities, Dr. Rülf, as Rabbiner and litterateur, by no means takes an inferior position. However, the appreciation of his worth from the literary standpoint may well be left to the learned societies in Germany. It is rather, as a native of Memel, that I wish to make mention of his "quality of mercy."

The feature most prominent in Dr. Rülf's public career was his untiring work on behalf of the hapless fugitives from Russian persecution in the eighties, that is to say, all such as in their flight first set foot on Prussian soil in Memel. The number of these was naturally very great, as there were hundreds who, but for Dr. Rülf, might have found a more direct route than that of Memel; and who, in addition to the stream of emigrants, whose straightest course was in that direction, helped to swell the tide to such dimensions as would have frightened a less resolute and courageous man than Dr. Rülf. None but such as saw the emigrants in their thousands, the cases of the fatherless in search of new homes: none but those that saw the women with babes in their arms en route to a new world of which they had the haziest notion: none but those that witnessed the spectacle of fathers of families more or less numerous, and followed them through the streets of Memel, all wending their way to Dr. Rülf's abode in quest of his assistance to enable them to continue their journey; none but the residents of Memel, who assisted at this moving scene, could adequately gauge the extant of the good that Dr. Rülf did, or appreciate the heaviness of the task he imposed upon himself in collecting and distributing the vast sums needed for his purpose. This unique achievement in the annals of Jewish charitable enterprise it is that has entitled him to a place of honour among those who have distinguished themselves as labourers in the field of philanthropy. And many there will be, both whose gratitude he has earned and whose admiration he has gained, who will eagerly seize the opportunity afforded by his seventieth birthday to offer him their heartiest congratulations on his reaching that advanced age, and who will hope that he may be spared for many and many a long year to look back in well-earned repose upon the vista of good work well done.

I. G.

EPPS'S GRATEFUL. COMFORTING. THE MOST NUTRITIOUS COCOA

Jewish Board of Guardians.

The monthly meeting of the Jewish Board of Guardians was held on Sunday at the offices of the Board, Middlesex Street. There were present: Mr. LEONARD L. COHEN, President, in the Chair; Miss Hannah Hyam, Messrs. J. M. Ansell, J. S. Ballin, A. E. Franklin, M. A. Green, L. A. Isaacs, H. R. Levinsohn, Jacob Levy, F. D. Mocatta, Asher I. Myers, A. Rosenfeld, A. Saunders, Oscar Selinger and R. Sonrenthal.

The Late Lionel L. Alexander.

The CHAIRMAN, in moving a vote of condolence to Mrs. Joshua Alexander and the members of her family on the death of Mr. Lionel L. Alexander, said that Mr. Alexander had served the Board of Guardians for twenty years, during twelve of which he filled the onerous position of Hon. Secretary. He had never spared himself during that time, but had devoted his whole interest to the benefit of the institution. Mr. Alexander's secretaryship was contemporaneous with a period of great stress and anxiety to the Board, as during that time there was, on three occasions, a very serious influx of foreigners, and the services then rendered by Mr. L. L. Alexander would ever be gratefully remembered. His services, however, were not confined to the work he did within the walls of the Board, because it was customary to delegate Mr. Lionel Alexander to represent the Board in other directions, and in that capacity he had given most valuable evidence before Parliamentary Committees, evidence always prepared with the greatest care and given with scrupulous fairness, which consequently was of the greatest assistance not alone to the bodies before whom he appeared, but also to the interests he went to serve. Unhappily the Board could now only remember with gratitude the services Mr. Lionel L. Alexander had rendered, but that recollection would be the most permanent memorial of his worth.

Mr. M. A. GREEN, in seconding the vote, said that as a member of the Industrial Committee since 1881 he had received a great impression of the valuable work Mr. Lionel L. Alexander had rendered, an impression which had been considerably strengthened since he had tried to follow along the paths which Mr. Lionel L. Alexander had trodden with success in the capacity of Hon. Secretary. His memory would long survive as an earnest friend of the poor and a faithful and accomplished administrator.

Mr. F. D. MOCATTA also added a few words in confirmation of the value of the service rendered to the Board by Mr. Alexander, with whom he had been associated for many years.

A Jewish Boy in Dr. Barnardo's Homes.

The CHAIRMAN read some correspondence that had passed between the Board of Guardians and the Board of Deputies in regard to a Jewish boy who had been placed by his mother in Dr. Barnardo's Home, and for whose release application had been made by the Board of Deputies. The authorities of the Home having expressed their willingness to hand over the lad to the care of the Board of Deputies, that body applied to the Board of Guardians to undertake the maintenance of the boy. The Chairman pointed out that the case was one which ought never to have been taken up by the Board of Deputies. The mother had of her own free will placed the child in Dr. Barnardo's Home, and it was a bad policy for any body to relieve a mother or other guardian of a child, of responsibility. There was no question of legal status involved, and, therefore, it would have been better had the Board of Deputies not intervened, or had it referred the case in the first instance to the Board of Guardians. The mother of the boy had been assisted for years and the case had received adequate attention. That policy was not in any way to relieve the parent of responsibility towards a child In the present case the mother knew where to apply for relief and was very well accustomed to do so through many channels.

Several members of the Board mentioned that they were quite familiar with the case of the mother, both on and off the relief rota. It had been "nursed" for years by several benevolent persons in the West Hampstead district, and the Rev. A. A. Green had visited the case and otherwise interested himself in it.

The CHAIRMAN stated that, in response to the application from the Board of Deputies, he had written to point out that the Board of Guardians was quite aware that a Jewish boy had been placed by his mother in Dr. Barnardo's Home, and that the Board could find no justification for interfering with the mother's decision. The case was most unsatisfactory, and a good deal of money had been spent on it by the Board in past years. The Board was prepared to deal with the case in the usual way on the application of the mother, but there was no justification for any departure from the established and well-considered policy of the Board in such cases.

The action of the President was confirmed by the Board.

Miscellaneous.

The TREASURER (Mr. A. E. Franklin) reported the receipt from an anonymous donor of a contribution of £1,000 as "a birthday thank-offering" to form a special fund to be called "The Henrietta Fund for assisting poor widows."

The EMIGRATION COMMITTEE reported adversely on the recommendation that the official of the Loan Committee who attended in the West Central and Manor Park Districts should also distribute leaflets, etc., bearing upon the work of the Emigration Committee. The Board decided to follow the wishes of the Emigration Committee.

It was agreed to hold the Annual General Meeting of the Board on Sunday March 17th.

Messrs. Ernest M. Cohen and R. Halford were elected members of the Loan Committee. Mr. E. M. Cohen is a son of Mr. Benjamin L. Cohen, formerly President of the Board.

The CHAIRMAN announced the receipt of a letter from Sydney enclosing a money order for £3, which was sent by an emigrant whom the Board had assisted to emigrate, in part repayment of the amount the Board had expended on his behalf.

Various other matters, chiefly of an administrative nature or connected with the internal management of the Board, engaged the attention of the meeting.

Jewish Sabbath in a Workhouse.—The presence of David Levy in Homerton Workhouse has led to a difficulty over Saturday labour. It was reported to the City of London Guardians that Levy refused to work on a Saturday, because it was his Sabbath, while as a rule, of course, no work was done on Sunday. The Rev. H. R. Gamble declared that the man's religious scruples ought to be respected, but another member said that if that were done all the inmates of Homerton Workhouse would turn Jews. It was decided to ask the Jewish Board of Guardians for advice.

The Jews' Hospital Election.—The Rev. J. F. Stern begs to thank those subscribers of the Jews' Hospital and Orphan Asylum who recorded their votes in favour of the two boys who stood as candidates for the fourth time and who again were unsuccessful at the election on Sunday last.

CHESS.—"The Maida Vale Chess Club" in a match against the "West Norwood Club won by 4½ to 3½.

Musical and Dramatic Notes.

MR. ALGERNON LINDO'S CONCERT.—On Monday Mr. Algernon Lindo gave a matinée under the Concert Cavour direction. His playing was most successful. He first selected a sonata by Dr. Arne, which he rendered with great taste, and proved himself a talented pianist. After two items by Chopin he gave "Staccato Caprice" by Vogrich, a charming solo. For these he gained an irresistible encore. The second part consisted of a cantata for female voices by Mr. Lindo. The chorus was excellent, and the solos by Miss Bertha Moore and Miss Bertha Oppenheimer were charmingly sung. Several songs by Mr. Lindo were also heard, and a very taking duet, "There is no one like Phillis," for tenor and baritone. Messrs. Courtice Pounds and Richard Green and Mdme. Elsie Cowell were the other vocalists. Miss Eva Moore gave two short recitations, and Mr. Joseph Myer was the conductor. The hall was well filled.

ST. GEORGE'S HALL.—On Monday evening a special performance was given (for copyright) of a play by F. Brock, entitled "Because she loved him," which met with great success. All the performers did justice to the parts allotted to them. Mr. Frank Drielsma shewed great ability, and Mr. W. A. Barnett, as a money-lender, deserved great praise. Miss Beatrice Turner acted extremely well, but the gem of the performance was Miss Brineta Browne (Jacobs), whose appearance and impersonation of a difficult character were faultless; this young lady will surely make her way speedily in the dramatic world. The orchestra was very good, and the hall very full.

QUEEN'S SMALL HALL.—On Monday evening, the Broadstairs Concert Party gave their annual concert to a crowded hall and appreciative audience. Mr. John Warren, a very clever ventriloquist, conjuror and humorist, leaves England next week to perform at one of the Eastern Courts for a few months. Mr. Dennant, baritone, Mr. Avon, humorist, and Mr. Clare, pianist, are all extremely clever. The Misses Minnie Chamberlain and Maggie Purvis kindly assisted, their vocal solos and duets being charmingly rendered.

ST. JAMES'S HALL.—On Wednesday last week the first ballad concert after Christmas was held. M. Johannes Wolff was unable to appear in consequence of his being present at the wedding of the Queen of Holland. Mr. Kennerley Rumford gained an enthusiastic encore for his splendid singing of "Here's a Health unto His Majesty." The Hall was crowded. The second concert on Wednesday was equally successful, as these delightful weekly Matinées always are.

TOYNBEE HALL, WHITECHAPEL.—On Sunday afternoon, the sixty-sixth concert was given. It was arranged by Miss Clara Blumenthal, who played Beethoven's Sonata in D with Miss Rita Susman, violinist, and solos by Chopin, Brahms, etc., with great taste and execution. Miss S. Susman and Mr. Henry Stanley were much applauded for their vocal duet, "Still wie die Nacht," by Götze, and were compelled to repeat it. Miss Rita Susman's violin solo was also highly appreciated; in a word, the concert gave the greatest satisfaction to a large and appreciative audience.

There is now a party of six well-known gentlemen in the musical world who call themselves "The Musketeer Concert Party," performing daily at St. George's Hall, under the direction of Messrs. Bertram Wallis and Herbert Clayton. They are extremely clever, and the entertainment is well worth seeing. It is very bright, and the selections are well chosen.

On Thursday last, "Les Pierrots Anglais" gave an excellent performance at the Settle Street Schools which was highly appreciated, and evoked roars of laughter. On Sunday evening they will be at the Brady Street Club.

On Tuesday evening, Miss Minnie Chamberlain gave a concert at Steinway Hall, assisted by several first-class artists. Miss May Joseph acted as one of the pianists with her usual ability. Miss Chamberlain is the possessor of a rich contralto voice, which she uses with artistic style.

On Friday last Mr. Frank Allen, general manager of Moss's Empires, Limited, and the London Hippodrome, Leicester Square, attained his fiftieth birthday. For nearly a year past his friends have been intending to recognise this fact in a substantial form, the result being that he was presented on the occasion with services of plate valued at about £1,000, added to which was a horse and carriage, with a magnificent address on vellum. The grand hall of the Hotel Cecil was chosen for the presentation. A great feature in the proceedings was the musical programme, the arrangement of which was in the capable hands of Mr. Angelo, A. Asher and M. Georges Jacobi—the orchestra of the Tivoli Theatre being in attendance.

OWING to the death of the Queen the engagement of the Band of the 2nd Life Guards to perform at the Shoreditch Town Hall in aid of the Railway Guards Universal Friendly Society, has been cancelled. Mr. Leonard Van Boolen has consented to bring and conduct his own orchestra, which played with success at last year's concert.

Mr. I. Zangwill.

The *Daily Chronicle* of yesterday contains the following lines in the column wherein it is records from day to day the anniversaries of the birthdays of celebrated men:

> True to our promise, we provide Mr. Zangwill with the birthday he has himself dropped from his memory. The day is a good one. Moreover, we have his assurance that it falls within the area of probability.
>
> "THIS IS MY BIRTHDAY."—SHAKESPEARE.
>
> ISRAEL ZANGWILL, Feb. 14, 1864.
>
> Each might his several province well command,
> Would all but stoop to what they understand.—Pope.
>
> I shall dare to discover some province, some gift of my own.—Browning.
>
> Mysterious safeguard, that, in spite
> Of poverty and wrong,
> Doth here preserve a living light,
> From Hebrew fountains sprung;
> That gives this ragged group to cast
> . . . . a gleam
> Of Palestine, of glory past,
> And proud Jerusalem!—Wordsworth.
>
> He keeps his instincts, no new culture mars
> Their perfect use in him.—Browning

A Veteran Chorister.—Mr. Sam Lewis, who was associated with the Great Synagogue Choir for forty-seven years, enters this week upon his eighty-first year, and even at that advanced age is apparently hale and hearty. Although Mr. Lewis's connection with the Great Synagogue was severed several years back, he still retains a good bass voice and as late as last year was specially requested by Mr. Henri de Solla to assist the choir during the High Festivals.

The Proposed Jewish Hospital at Manchester.

[FROM A CORRESPONDENT.]

It is satisfactory to learn that the Board of Management of the Manchester Royal Infirmary have confirmed the letter sent to the Rev. Dr. Salomon some weeks ago permitting the introduction of Kosher food into the Infirmary. Now that the cardinal point for which the promoters of a distinctive Jewish hospital contended has been gained, the proposal assumes a different aspect, and it is for the promoters to re-consider their position. So long as the Infirmary authorities remained non-compliant, there was justification for the course taken. But the concession granted has cut the ground from under their feet, and further insistence would give the impression that they are determined to carry their scheme into execution at all hazards. There ought to be no difficulty in now finding a *modus vivendi* by which the promoters and opponents of the proposed hospital could formulate a scheme which would satisfy both parties without imposing an unnecessarily heavy burden on the community. I desire to emphasise this view, because a fortuitous chain of circumstances portends in its favour. Only last Friday the rebuilding scheme of the infirmary was seriously discussed and confirmed. Moreover, the newly-elected Chairman of the Board, Sir Frank Forbes Adam, is, we are assured, not at all averse to granting further concessions. Everyone with a sense of responsibility is hopeful that the agitation will cease and the olive branch be held out. The leaders of a great public movement should by their action show that they are amenable to the logic of facts. True statesmanship is evidenced in recognising altered conditions and in subordinating preconceived ideas to the common good. It may be that the Infirmary authorities have not granted all that was expected, but the concession made has this advantage, that whereas a Kitchen in the Infirmary could cater only for the few in that institution, a kitchen outside could, without let or hindrance, provide Kosher food for the Jewish patients in all the hospitals of the city. Indeed, the idea of extending this Invalids' Kitchen still further might be considered, so that Jewish invalids generally (and not only those in hospitals) might be supplied with suitable food on medical order. The maximum good food would thereby be attained at the minimum cost. With this prospect in view, and with the concession already granted, it would be well if the promoters of the proposed hospital allowed their scheme to remain in abeyance for the present. This course will instinctively recommend itself, inasmuch as other charitable institutions are sure to be prejudicially affected, by diverting support from them, if the scheme is forced to the front. Anxiety is not without reason especially felt for the Board of Guardians, which, despite its excellent record, is in a state of chronic indebtedness from which it finds it difficult to extricate itself.

[FROM OUR MANCHESTER CORRESPONDENT.]

Another public meeting for the purpose of furthering the progress of the proposed Manchester Jewish Hospital was held on Thursday evening last, at the Memorial Hall, Manchester. The chair was occupied by Sir **William Bailey**, who was supported by Councillor Dr. Dreyfus, Dr. Finkelstein, Dr. Haring, Messrs. S. Claff, B. Kostoris, S. Finburgh and a member of the Hospital (local) Committee, a Christian minister, the Rev. E. P. Barrow, M.A. Although extensively advertised, there was but a moderate attendance, the inclemency of the weather doubtless deterring many from being present. Letters of apology for non-attendance were received from Principal Hopkinson (Owens College), Hon. R. W. Peel, M.P., Alderman Rawson, Mr. J. Moser (Bradford), &c. Mr. Schwann, M.P. (a local member) wrote in sympathy with the movement, and promised a donation of £100 in furtherance of its objects.

The **Chairman** said that the objects of the meeting were, in his opinion, quite worthy of support. From his knowledge of literature he gathered that all that was known of spiritual, moral and material health came from the Old Testament. In the literature of the Jewish nation they found all the foundations of these sciences. As a Manchester citizen he looked upon the toleration given to Jews as one of the greatest successes in foreign trade, for they contributed to the commercial success of England. He also admired the way in which they kept their poor off the rates, and he quite agreed with them in wishing to provide for their sick poor also. He had great pleasure in calling upon Dr. Dreyfus to address the meeting.

Dr **Dreyfus** (Chairman of the Hospital Committee) then addressed the meeting dwelling upon the causes from which had originated the movement. The difficulties of observing the dietary laws, and the strange surroundings operated against the recovery of Jewish patients in general hospitals to their normal health. They did not wish to isolate themselves from the general community.

On the motion of Dr. **Dreyfus** and seconded by the Rev. E. P. **Barrow**, a motion declaring the expediency and necessity of providing a separate Jewish Hospital was unanimously carried. The motion was supported by the Rev. I. Simon and Councillor Halliday.

Dr. **Harris** moved and Mr. S. **Finburgh** seconded a resolution to the effect that if the permission of the King be obtained the name "Victoria Memorial Hospital" be given to the proposed Institution. After being supported by Mr. J. Myers, Mr. A. Eckstein and Mr. M. di S Vivante this motion was also unanimously carried. A vote of thanks to Sir William Bailey for his kindness in occupying the Chair concluded the proceedings.

New West End Synagogue Hebrew and Religion Classes.—In consequence of the death of the Queen the usual annual public meeting for the distribution of prizes to members of these Classes was not held this year. A private and informal distribution took place on Sunday week in the Vestry Room, when the Rev. S. Singer addressed the Classes, and Mrs. Singer handed the prizes to the successful pupils. The following is a list of those who gained prizes:—Advanced Religion and Scripture Class:—Elsie Schweinburg, Eva Spielman, Joan Joshua, Maude Phillips. Religion:—Angelina Leon, Estelle Leon Class IV., Ernest Haines, Claude Spielman, Daisy Piser, Ethel Phillips, Ruby Harris; Class III. Cyril Davis, J Aroons, Majorie Samuel; Class II., Nellie Leon, Stanley Davis, Daisy Cohen, Edward Vandyk; Class I., Doris Joseph, Edna Davis, Gertie Samuel.

Throat Affection and Hoarseness.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government stamp around each box. Of all Chemists.—Advt.

Jews' Hospital and Orphan Asylum.

The Annual General Court of the Jews' Hospital and Orphan Asylum was held on Sunday at Norwood. Sir George Faudel-Phillips, G.C.I.E., the President, occupied the Chair, and among those present were :—

Miss Faudel-Phillips, Captain Cecil Sebag Montefiore, Lieutenant M. Schwersee, Mr. and Mrs. Herbert D. Cohen, Mr. and Mrs. Felix A. Davis, Mr. F B Halford and Miss Halford Mr N. S. Joseph and Miss Joseph, Mrs. M. A. Spielmann, Miss Rosenfeld, Dr. A Eichholz, Messrs. E N. Adler, Abraham Cohen, Frank L Cohen, C. S. Davis, Isaac Davis, L B. Franklin, Asher Isaacs, Henry Isaacs, Alphonse Joseph, Assur Keyser, Lewis Levy, Daniel Marks, H. P. Marsden, Asher I. Myers, B. Rosenfeld, John I. Solomon, Mortimer H. Solomon and Mortimer Woolf.

Messrs. S. M. Harris, Frank I. Lazarus, Alfred Rosenfeld and S. J. Solomon were appointed Scrutineers for the election of five boys and seven girls as inmates.

Mr. **Daniel Marks**, one of the Treasurers, submitted the balance sheet, which showed that the ordinary income was £8,753 3s. 4d., and the ordinary expenditure £10,497 10s. The institution owes its bankers £7,700.

Mr. **Felix A. Davis**, Hon. Secretary, submitted the annual report. Mr. Davis read his annual report later in the Great Hall, the following being the salient points :—

The President and Committee are proud to state that at no period of its existence has the Jews' Hospital and Orphan Asylum been in a more efficient condition than at present, although the question of finances leaves much to be desired. The Charity, by the lamented death of Lionel Alexander, has lost a true friend and earnest worker; a member of the Committee for twenty-five years, in spite of the many calls on his time, he never disregarded the interests of the Asylum. At one time in 1900, 328 children were in residence, the highest number ever reached. Among the boys who completed their apprenticeship in 1900 one has obtained employment at Woolwich Arsenal, where he earns 42s. a week. The success of the Country Homes at Coventry and Stoke-upon-Trent continues to be most marked. Thanks to the munificence of Mrs Alexander Joseph, and of her son, Mr. Alphonse Joseph, who have given £1,000 in memory of the late Mr. Alexander Joseph, a London Home will soon be in existence on lines similar to those in the provinces. The Ladies' Committee continues to give much attention to the girls who have left the school, and who, under the Domestic Trainer, learn domestic work in all its branches. The Ladies' Committee, being desirous of continuing the good work done in the surveillance of their charges, now employs a paid visitor who lives in the East End and who visits the different charges regularly. After an experience of some eighteen months, the results of placing the school under the Education Department have fully justified the expectations of the Committee. Mrs Behrend has added to the extent of the Henry Behrend Library by fitting up another room with oaken bookcases and has also given a number of new books. The Henry Behrend Library now contains over 2 000 volumes. Mr. E. D Silver, one of the oldest friends of the institution, has presented for use in the synagogue a Sepher with a magnificent pair of antique silver bells and embroidered mantle. Mr. Henry Isaacs, prompted by his long experience on the Apprenticing Committee, has given a Standard Remington Typewriter, which will be most useful in the training of some of the inmates as clerks. The Committee are much impressed with the desirability of taking some steps to alleviate the depression and listlessness which seems common to all children brought up in schools such as Norwood. They have, therefore, determined, if adequate arrangements can be made, to send the children either all at one time or in batches to some seaside resort or to the country. There are several old boys at the front in South Africa. Mr. Alec Abrahams, a C.I.V., has resumed his work as Collector, a position, however, he did not entirely cease to occupy, for while at Pretoria he obtained £25 9s. 6d. for the Asylum. Mr. Spero, a member of the staff who is Captain of the Norwood Company of the Jewish Lads' Brigade, joined the 2nd Tower Hamlets Volunteer Battalion, with the view to increasing the efficiency of the Norwood boys. Mr. Spero has been appointed Captain in the volunteer corps with special distinction. The band of the institution continues to be maintained by Mr. Isaac Davis and Mr Daniel Marks jointly. The Old Boys' Band, which was founded by Mr. Edgar Cohen, has been transferred, with his permission, to the Jewish Lads' Brigade. The report concludes with details of the support given to the institution by the London Children Orphan Aid Societies the East London Orphan Aid Society and similar bodies in the provinces. As regards the latter, Birmingham heads the list with £139 13s., and the small congregation at Wolverhampton has sent £21.

On behalf of the Committee, Mr. John I. **Solomon**, one of the Vice-Presidents, moved the following alteration in the Scheme of Amalgamation :—

> **Clause 6a.**—"That in lieu of the words '30 Male Governors of the conjoint Institution,' there be substituted '33 Governors of the conjoint Institution, of whom not more than three may be Female, and that not more than one Female Governor be a member of any Sub-Committee,' and that the election of the three additional members of the Committee do take place in 1901, at such time and place as the Committee may appoint, and in every subsequent year at the Genera Court."

Mr. **Asher Isaacs** seconded the motion, which, after a few remarks by Mr. **Isaac Davis** in opposition, was adopted.

On the motion of Mr. **Felix A. Davis**, who described Mrs. Behrend as one of the greatest benefactors to the Institution, seconded by the **President** and supported by Mr. **Henry Isaacs**, Mrs. Behrend was elected a Patron. Mr. Davis expressed the belief that the compliment was one which Mrs. Behrend would appreciate.

The Hon. Officers were elected as follows: President, Sir George Faudel-Phillips; Vice-Presidents, Messrs. John I. Solomon, N. S Joseph, Edward Lucas and Simeon Lazarus; Treasurers, Messrs. Daniel Marks and D. Q. Henriques; Hon. Secretary, Mr. Felix A. Davis. Messrs. Frank L. Lazarus and O. E. d'Avigdor Goldsmid were added to the Committee.

The **President**, in referring to the death of Mr. Lionel L. Alexander, said that only those who had been associated with him knew how great his work had been.

In reply to an inquiry by Mr. **Isaac Davis** (who incidentally mentioned that having put the institution to the expense of clothing the band in uniform, he would gladly contribute his share) with reference to the Old Boys' Band, Mr. **Felix Davis** made a statement similar to that given above in the abstract of the annual report.

At this stage, the visitors proceeded to the Great Hall, where the children had assembled. In memory of the late Queen, the boys' choir sang *Adon Olam* to the Day of Atonement melody, which was followed by a spirited rendering of the National Anthem, to organ and drum accompaniment. Mr. Spero was the organist and Mr. S. Weinstein conducted. The girls' and boys' choirs also creditably sang some English songs.

The **President**, in a very brief address, thanked the Ladies' Committee for the admirable work they had performed, and expressed his pleasure at the excellent record of the work by the children. The education given was admirable in every respect, but the time given to physical development and amusement must bear good fruit. Jewish children had certain inclinations and disinclinations. His experience of them was that their inclination was to start as masters. But he advised them that if they wished to be masters and successful masters, they must first serve under others. The President also appealed to the provinces, which well supported the institution in respect to inmates, for more adequate financial support.

Votes of thanks were passed to Mr. F. A. Davis for his Annual Report, on the motion of Mr. E. N. **Adler**; to the President, on the motion of Mr. **John I. Solomon**, and to the Scrutineers.

The successful candidates were :—

Boys—I. Jacobs, B. Levene, A. Marcus, M. Phillips, and I. Shidlinski; **Girls**—A. Butler, M. Goldman, A. Goldberg, R. Goldring, I. Paul, L. Phillips, and L Rosenberg.

THE ZIONIST MOVEMENT.

DR. HERZL IN LONDON.—THE NEXT CONGRESS.

Dr. Herzl who arrived in London on Thursday in last week and arranged to leave again yesterday (Thursday) evening has been busily engaged during his stay mainly in connection with the Jewish Colonial Trust. The Zionist leader has also had numerous interviews with those—both in and out of the Community—interested in the Zionist Movement, and has been present at several private meetings, amongst others one of the Executive of the English Zionist Federation on Saturday evening last. Herr Wolfsohn of Cologne—Chairman of Directors of the Trust—came to London to meet Dr. Herzl. It has been practically decided to hold the next Congress in London but the exact date has not yet been fixed.

Some Considerations of Zionism.

ADDRESS BY SIR FRANCIS MONTEFIORE.

Under the auspices of the "Junior Beacon of the Ancient Order of Maccabæans," a lecture was delivered by Sir FRANCIS MONTEFIORE, on Sunday evening last, at St. Jude's School, adjoining Toynbee Hall, Commercial Street. The lecture had been arranged for an earlier date, but was postponed on account of the death of the Queen. Mr. E. Ish-Kishor presided.

Sir FRANCIS MONTEFIORE having alluded in sympathetic terms to the death of the Queen, said he proposed to deal with some of the most salient points of the great national movement, and make some remarks about the objections and difficulties raised by the opponents of Zionism. He had been asked some time ago to deliver a lecture on "Zionism and the Aristocracy," but he refrained from doing so as it would necessitate his going into personalities with regard to Jewish financiers and so forth. It had been frequently alleged by anti-Zionists that he had been too violent when speaking of their opponents. He could assure them he would not say a single word against anyone who opposed the movement from honest conviction, but he did attack those Jews who from indifference or fear opposed the movement openly or secretly. It was, he was thankful to say, not necessary for him to say much concerning them. There could only be one way of looking at their conduct, which was base and mean in the extreme. He thought all impartial people would have to come to the conclusion that if any intemperate language had been used by the Zionists the fault lay with those who opposed the movement. It was only right and to be expected that the movement would be closely scrutinised. But he did think they had a strong right to object to the disgraceful way in which the cause had been misrepresented, and the manner in which a certain section of the press, instead of placing the matter before the public in a straightforward manner, seemed to imagine they held a brief for the anti-Zionists; and the abhorrent manner in which their leaders had been traduced he considered a scandal to the whole community. He hoped, however, that every Zionist would try, according to the best of his ability, to return good for evil, and not to indulge in any recrimination. Zionists should treat the calumnies hurled against them with the contempt they deserved, and, on the other hand they should show their enemies every courtesy and consideration which the supporters of a strong movement could afford to bestow upon the supporters of a weaker one. It had been said that Zionism was not a religious movement. Now if their opponents had said it was not a theological movement they would have been in the right, but when they said it was not a religious movement they were obviously in the wrong. He reminded them that Zionism had been a means of drawing into religious communion many who had been fast drifting away from the religion of their forefathers. Must it not be a religious movement, for seeing that if it succeeded it would be easier for Jews to practise their religion than at the present time? The movement had received the sanction and support of such men as Rabbi Mohilewer and Rabbi Webener, who would never have given their support to a movement which was not religious. Then again did not our liturgy teem with passages praying for the restoration to Palestine? With their opponents the prayer had become a mere formula. He recently asked a so-called representative Jew how he could reconcile the fact of his continually praying for the return to Palestine with his opposition to the Zionist movement. He replied that he always added inwardly "May it not happen in our time."—(Laughter). He feared that that motive animated a good many anti-Zionists. They had heard it said that the Turkish Government would never grant them their demands and that they would stir up strife in making these demands. He would observe that Zionism was above all things a peaceful and diplomatic movement. It was their opponents who stirred up strife and ill-feeling by misrepresenting them. Why should the Sultan refuse the just demands of a charter? In the first place the finances of Turkey were in a very bad state. The Turks owed a debt to Russia which they could not pay. If the movement for securing a Charter succeeded, a large amount would be added to the treasury of the Sultan. Turkey at the present time was unfortunately full of internal dissensions and jealousies. Surely for such a country it would be a vast assistance to have in their midst a band of loyal and faithful subjects. It was part of the Jewish religion that they should be loyal subjects in the land in which they live. In every country they followed this law, even in countries where they were badly treated. Suppose the Sultan were so blind to his own interests as to refuse their demands, or be imposed upon by the opponents of Zionism, their cause would not be ruined, only retarded, for it should be remembered that while Sultans come and go the Zionist movement would continue for ever. He would now say a few words regarding the Jewish question, that question which had affected every nation in the world, that question of which no statesman or philanthropist had been able to find a solution. The Zionist movement would be the true remedy. While there were some 100,000 Jews in the world who were placed on the same footing as their fellow-citizens, there were millions who were treated worse than animals. In some lands their whole lives were rendered intolerable. Denied every human right, it was made impossible for them to exercise the abilities and virtues which the Almighty had granted them. A social ban was set upon them which was harder to bear than persecution. And they must prepare for the spread of anti-Semitism. Wherever Jews were in sufficient numbers the canker of anti-Semitism would break out. In France and Austria a few years ago the lot of the Jew was comparatively happy, and there existed practically no anti-Semitic feeling. In France recently a gallant soldier, whose only ambition was to serve his army faithfully, was denied the mere justice which was allowed to a common criminal. In Austria the Jews were barred from advance in any direction. There was no remedy for this state of things. The sufferings of these Jews were terrible. He defied anyone to contradict him that the position of the Jews was unfortunately worse than it was a few years ago. He wanted every Jew to study Zionism and to judge for himself and form his own opinion. They must not allow themselves to be bullied and persuaded by anyone. It was the right of every man and every Jew to be free, and the rich Jew had no right to dictate to the poor Jew. The power of the Jewish financiers was, after all, not so large. Let them look at the Jewish Colonial Trust; when it was first floated it was said by their opponents that it would never go to allotment, and it had been called the "Jewish phantasy." Not only had it gone to allotment but it had a larger number of shareholders than any other company in the world. There certainly were difficulties in the way of the movement, but there were none which could not be overcome. There had never been a great movement which did not bristle with difficulties, and in the case of Zionism, in order to surmount their difficulties, they must remain true to themselves and to the cause. Zionism would benefit Jews all over the world, and by raising the status of Jews it would enable them to occupy a position in the world worthy of their best traditions. He urged upon them the necessity of banishing from their midst all internal jealousies and dissensions. If they stood together they would prevail. Assuredly they had in Dr. Herzl a leader whom it was a privilege to follow. He was a great and capable man, who, on behalf of his people, had made every conceivable sacrifice. Dr. Herzl was then in London, and was in the best of health and spirits.—(Cheers). The lecturer concluded by saying what he had often said before, that he was by birth, tradition and sentiment a thorough Zionist, and he would always do all in his power to uphold that great and glorious cause—(Cheers).

A vote of thanks to the lecturer, proposed by Mr. M. J. WODISLAWSKY, seconded by Mr. WIMBORNE, and supported by Mr. SCHEINMAN and the CHAIRMAN, was carried unanimously, all present rising.

The lecturer having returned thanks, the meeting closed.

The Konitz Murder.

The mysterious crime known as the Konitz murder was again brought to the notice of the Prussian Diet last week. In reply to a Conservative member Dr. Schönstedt, the Minister of Justice, gave the assurance that the police were unceasing in their endeavours to follow up every clue which could throw light on the case. He regretted that a committee had been formed to investigate the matter independently. The only result would be to rouse suspicion against the authorities. The members of the committee might be able to collect subscriptions and publish pamphlets, but they would not discover who had committed the murder.

In the second day's debate, Herr Richter, the Radical leader, commenting on the attempt of the Anti-Semites to make the Konitz case one of ritual murder, reminded the House that the Chinese accused the Christian missionaries of murdering Chinese children in order to use their blood for ritual purposes. Herr Richter was of the opinion that the Anti-Semitic agitation would never have attained its present dimensions but for the friendly neutrality of the Government. The Prussian authorities had adopted the same attitude towards the movement against the Jews as many Chinese mandarins had adopted towards the anti-foreign movement in China. He ridiculed the conduct of the Clerical party, which demanded equality of treatment for the Catholics, but turned a deaf ear to the complaints of the Jews.

The High Court has rejected the appeals of the Crown and of the prisoners in the Massloff perjury case connected with the Konitz affair. The Crown had appealed against the sentences on the ground of their being too lenient; the prisoners appealed against their convictions.

Another trial arising from one of the many side issues of the case was set down for Wednesday at Konitz. In the present instance, the defendant is a Jew named Moritz Levy.

Freemasonry.—At the installation meeting of the "Adur Lodge," No. 2,187 held on Monday, the 11th inst., at the Assembly Rooms, Henfield, Brighton, W. Bro. Henry Jones was presented on behalf of the brethren of the Lodge, with a past master's jewel in recognition of the excellent manner in which he had presided over the meetings of the Lodge during his term of office as W.M. The officers of the Lodge desiring to mark their approbation of his services during the year and on all occasions presented him with a past master's collar and jewel as a special token of esteem. Mr. Henry Jones is one of the oldest members of the Brighton congregation, and is a son of Mr. J. Jones, for many years Treasurer of the congregation.

Home for Aged Jews.—The Committee of the Jewish Home have resolved to procure a site on which to build a new Home capable of accommodating under one roof all the inmates of the two establishments now in use, the present buildings being totally unsuitable for their purposes. A Building Committee has been appointed, and a meeting was held on Thursday, the 7th inst., at 60, Old Broad Street, Mr. E. L. Franklin in the Chair, Various sites were submitted, and Sub-Committees were appointed to view them and report to a future meeting.—On Sunday evening, an entertainment was given at the Stepney Home by the Dramatic and Musical Society of the West Central Jewish Working Lads' Club, at the instance of Mr. B. Mocatta. The entertainment consisted of songs and recitations and a one-act play. The entertainment was a decided success, as was testified by the hearty applause and cheers of the aged audience. The performance was given by the following members of the Club: Messrs. D. Comer, I. Tanenbaum, A. Spiegel, A Harrison, J. Opper, S. Tanenbaum, N. Lewis and S. Stevens. Mr. I. Bloomfield presided. The performance will be repeated on Saturday evening at the Hackney Home.—The Committee have received a cheque for £10 10s. from the Whitechapel Board of Guardians through the intercession of Alderman John Harris, C.C.

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"ROUMANIA AS A PERSECUTING POWER."

Under the above heading Mr. F. C. Conybeare has an article in this month's *National Review* which presents a comprehensive survey of the iniquities practised against the Jewish population by the authorities of Roumania. Written with calmness and restraint, it forms a formidable indictment of as appalling a series of tortures as were ever inflicted by a professedly civilised Government on a helpless and unoffending minority; and our one hope is that this dispassionate recital of facts will find an attentive hearing in every country of the world where a sense of justice and a regard for international honour still survives.

Mr. Conybeare sets out with a repetition of the oft-told tale of the Government's dishonouring of its solemn pledges. How the Berlin Congress laid it down, as a condition of Roumanian independence, that freedom for all religions should exist in Roumania has been frequently narrated. That condition, as is known, was embodied in the well-known Article 44, which ran as follows:

> "In Roumania, differences of religious beliefs and confessions shall not exclude or incapacitate anyone from full and free enjoyment of civil and political rights, from admission to public employment, to public offices and honours, from admission into any profession or industry in any locality whatever. Liberty of cult and of its outward acts shall be assured to all natives of the Roumanian state, as well as to aliens; and no impediments shall be placed in the way, either of the hierarchical organisation of the various religious communities or of their relations with their spiritual heads."

The Powers, however, knew their Roumania; and the formal acknowledgment of independence was delayed until the Roumanian Government had given some practical earnest of its acquiescence in their demand. The Roumanian Government were in a hurry. They despatched Circular Notes to one Power after another, protesting their extreme anxiety to conform to the stipulations of the Berlin Treaty. They sent missions round Europe to explain their passion for tolerance to the various Governments. And in the end the disabling Article—No. 7—of the Constitution, which had barred the way to Jewish emancipation, was revoked, and a new law passed to the effect that his religious beliefs shall not disqualify anyone from the exercise of civil and political rights. It is declared furthermore in this law that all aliens, whatever their religion, and whether they be under foreign protection or not, shall be allowed to naturalise themselves on condition of their addressing to the Government a formal demand to that effect.

In this new law the Jews of Roumania are consistently styled "aliens." As to this preposterous language, Mr. Conybeare has some pertinent remarks to make. He says:

> The description is inept, for most of them have been domiciled in the land for centuries. There is little or no evidence that the Roumanians or Vlachs are what they claim to be, namely, the descendants of Roman legionaries settled in Dacia by the Emperor Trajan. But we do hear of the great enemy of Rome, the Dacian King Decebalus, planting Jewish colonists in the town of Thalmus or Talmaci, in what is now Transylvania, as early as the end of the first century. In later times we read of lands being given about 1387 A.D. in Valacia to the Jews expelled from Hungary. in the years 1456-1476 the Jews of Valachia were impaled in such numbers by the Prince Vlad Tzepes that the latter came to be known as the Impaler. In the eighteenth century Jews were spread all over Moldavia, and were under the jurisdiction of special magistrates of their own appointed by the Sultan. When the Austrians took possession of Bucovina (A D. 1781), there were, according to contemporary records, 1,050 Jewish families in the region, mostly artisans, and comprising nearly 5 000 souls. In 1803, at a time when the whole number of taxpayers in Moldavia was only 70,000, 4,000 at least were Jews, distributed in twenty-four cities and villages. In 1832 the Jews of Valachia of their own will gave up their separate political organisation under a Hahambachs, or headman of their own, and were welcomed by the Roumanians or Vlachs, among whom they lived, as patriots, no less entitled than themselves to the name and privileges of true natives of the country. Nevertheless, it suits the Roumanian politician of to-day to pretend that they are "aliens not under foreign protection."

Mr. Conybeare also deals incidentally with the numbers of the Roumanian Jews, as to which the authorities have been guilty of the most contemptible jugglery. He remarks:

> The official statistics of their numbers have varied during the last twenty years, being constantly manipulated to suit the exigencies of anti-Semitic politicians desirous of proving at one time that the Jews are over numerous, at another that they are a mere batch of immigrants, recent invaders of the land.
>
> How much juggling there may be in official statistics, where religious and racial hatred is at work, is apparent from the fact that the Census of December, 1894, recorded only 248,225 Jews; that of 1897, supervised by M. Stutza, 482,188; that of 1888 as many as 619,955; of 1890 only 431,844. The Jews of Roumania come and go like phantoms at a wave of the magic rod of the anti-Semitic statistician. The last, and, it would seem, most reliable Census of 1899 puts them at 269,000.

However, on the strength of the new law, the Powers were persuaded, or, as the events proved, tricked into the recognition of Roumanian independence, which was duly accorded in the year 1881.

How did the Roumanian Government keep the law and respect its own word? It made a deceptive start,

> Immediately after 1879 a certain number of Jews, we learn, were allowed to naturalise themselves; but, as a rule, only those who could make a noise and exercise backstairs influence. The authorities felt that they must begin with a few concessions, in order to disarm European opinion. But the number of naturalisations soon fell off and in 1884 they had ceased. Why? Not because no demands were preferred any more, nor because those who preferred them were not qualified. On the contrary, many of the applicants were students in the University, born and bred in Roumania. They were refused purely because they were Jews.
>
> "This," writes M Panu, "I can affirm, and no one will dare contradict me. Is he a Jew? That is the question asked by every Deputy when a request to be naturalised is laid before the House. If the petitioner be a Jew he is instantly rejected."

But this was only the beginning of a most appalling Roumanian Inquisition. Mr. Conybeare passes in review the various measures of persecution and torture deliberately adopted to cripple and destroy the Jewish inhabitants. With most of what he says, readers of the *Jewish Chronicle* will be fairly familiar, but in the interests of mercy and humanity the facts cannot be repeated too often. The great complaint of the Roumanian Government is that the Jews will not assimilate. But the sincerity of this contention can be estimated from the fact that all the doors that open the way to assimilation—viz., the Army, education, and trade—have been relentlessly slammed in the faces of the Jews.

In the matter of the Army, the Roumanian Government has always been in a dilemma. If it excluded the Jews it cut off a source of military strength. If it included them it naturally followed that those who bore the burdens of national defence should enjoy the priviliges of citizenship.

> In 1878 the Russo-Turkish War had just been waged, and hundreds of Jewish privates had fought bravely in the Roumanian ranks. Already nervous lest the more enlightened Powers of Europe should base an argument in favour of the emancipation of the Jews on the fact of their having shared in the perils and glories of the campaign, the Roumanian authorities issued a secret circular to the Army, enjoining the instant dismissal of all Jews from the ranks. At the same time, in order to be able to pretend to Europe that the Jews quitted the Army on their own initiative, and because they were bad citizens, they sent round an overt circular which many Jewish soldiers were induced to sign, some by force, and others because they could not read, according to the terms of which they petitioned to be dismissed to their homes as being aliens. Numbers refused to sign it, and were ejected from the Army by brute force.
>
> Such was the condition of things from 1879 to 1882, when a new law was promulgated constraining all inhabitants of Roumania to serve, and admitting no exceptions save in case of foreign subjects:—
>
> "The children of aliens born in the country can only be exempted in case they have done their military service in another country."
>
> So runs the text of this law. It was objected in both the Senate and the Lower House of Parliament that this new law, by allowing the Jews to fulfil the first duty of citizenship, seemed to pave the way to their emancipation

To which Manu, the Minister of War, made the following "brutal" answer:

> "You need not alarm yourself, M. Voinov. No one, least of all myself, pretends that a native of Roumania becomes one of her citizens because he has served in the Army. Payment of the blood-tax has nothing to do with naturalisation, but is imposed by the recruiting law, just as naturalisation is regulated by the Constitution. The son of an alien born in the country can draw his lot and serve in the Army as much as he likes, but it will not make him a Roumanian citizen."

Mr. Conybeare thus sums up Jewish military disabilities:

> It remains to add that no Jewish soldier in the Roumanian Army can be promoted to a commission, however brave and loyal he may be. The saying is that as long as he is with the flag he is a soldier. When he ceases to be, he is a Jew again. Even if he enlists for a second term of service, he does not, like others who do so, earn a pension thereby. An army surgeon, if he be a Jew, and the best surgeons in Roumania are Jews as a rule, only ranks as a common soldier, whereas his professional inferiors rank as officers. No Jews are admitted into the military schools, and, however high the scholastic or University distinctions and grades of a Jew, he has to serve as a "ranker" for three years, instead of being let off as a "voluntaire" with one year's service. Such is the treatment accorded to the 30,000 Jews belonging to the active Army and Reserves of the Roumanian State.

(To be concluded.)

The Jews in Roumania.

[FROM OUR CORRESPONDENTS]

BUCHAREST, 3RD FEBRUARY.

Jewish Agriculturists.

In 1881, under pressure of the laws and persecuting measures, many Jews, especially in the districts of Dorohoiu and Botoschani, took up agricultural pursuits as a means of gaining a living. If they had been allowed to live in rural communes we should have had to-day an important stock of Jewish agriculturalists; but, having regard to the difficulties of going from towns to villages and to the disproportion between income and expenditure, they preferred to emigrate. Indeed, since 1881 Jews have emigrated from Roumania without interruption. Nevertheless, in their desire to have a certain and honest occupation, we meet here and there with Jews who, having surmounted all difficulties, are engaged in agricultural work. Some twenty families in Sculani, who for many years have worked on some land which they have leased in the Commune of Stinca (District of Jassy) have attracted towards them the attention of the public. They have been visited by Mr. Preston, Commissioner from Canada, who was specially sent to Roumania by his Government in the interests of the Colonisation of Canada by Jewish agriculturists.

There are also agricultural labourers either on their own leased land or as employés at Podul Floaiei, Tziganeschti Damaki (district of Jassy), Harlau (district of Botoschani), Bujor (district of Covurlui), and Hertza (district of Dorohoiu). There may also be some in other localities, as the desire among Jews to devote themselves to agriculture is very great. If the number of agriculturists is but small, there is still the possibility of obtaining employment as such even without the liberty of residing in villages and without the prospect of becoming owners of land. The Jewish Colonisation Association and the Alliance Israélite, taking note of this tendency, have admitted fifteen young men from Roumania into the School at Jaffa and in the new Farm School of Or Jehuda, near Smyrna; they have sent six others to the Horticultural and Agricultural School at Ahlem (Hanover), and four to a practical training school at Cologne. The applicants are always tenfold the number admitted.

There is a strong feeling here for the establishment of an Agricultural School in Roumania, so that young men may be able to leave the country fully trained. Plans to this effect have been sent to the Jewish Colonisation Association from Jassy and Bucharest.

The Public House Monopoly.

The Minister of the Interior is elaborating a plan for the monopoly of public houses which will be sold by public auction. At one time the idea was entertained of admitting the Jews to bid at the auctions; but owing to the agitation of the Temperance League, which is led by the anti-Semites and the fuss made by the anti-Semitic press, the Minister gave up the idea.

Christian publicans are as a rule dangerous usurers and dominate the Communes by the influence which they exercise on the peasants who are their debtors; it is there that agitations, revolutions and even political assassinations are hatched.

The Christian publicans, who, are only rarely Roumanians, but who are enerally associated with the receiver of taxes, the notary, the priest or village

Mayor, as a rule become rich; but the Jews when they were free (until 1874) to sell spirits in the villages very seldom succeeded in acquiring even a modest fortune.

Public Charity and Emigration.

The work of public benevolence continues. Up to the present the Alliance Israélite has placed at the disposal of its Commissioner, M. Astruc, the sum of 50,000 francs, which has been employed in small advances up to 100 francs, and allowances, purchase of fuel, and here and there in the payment of school taxes or purchase of books and clothing for the pupils; about twenty People's Kitchens have also been opened. The only People's Kitchen in Bucharest, which was established last year and was kept going for several months without extraneous aid, gives free meals daily to between 600 and 700 persons. A Committee in Frankfort has given this Kitchen a subvention of 6,000 marks. The People's Kitchen at the Asylum for the Aged, since it has been subventioned by the Alliance Israélite, gives meals every day to 500 persons. It was founded five years ago, when only 20 persons were fed daily. It was for a time the only Kitchen in Roumania for adults.

In addition to the money sent by the Alliance, about 100,000 francs has been received from various foreign countries for the purposes of relief during the past seventeen months. The Committee at Frankfort has sent cases full of old clothes—a welcome and much appreciated gift—to Jassy and Galatz. On the whole the relief granted does not reach 20 per cent. of the actual and pressing needs.

The current of emigration is still going on; and from 150 to 200 Jews leave this country every month. Many of them are assisted at Vienna, Cologne, Frankfort and Hamburg to continue their journey. There is a strong hope that with the coming spring emigration will be assisted in right earnest and in a generous measure. There are thousands of our coreligionists who look forward to this as though it were the advent of the Messiah.

From America the Roumanian immigrants send encouraging news. The artisans who have settled in various European centres also appear to be doing well.

A few days ago ten young men were sent to Australia, as an experiment to ascertain whether they can be acclimatised there. There are already in Australia some hundreds of Roumanian Jews, the first of whom went there in 1881. A number of tailors have been sent to Germany. Several hundreds applied to be sent to Australia, and in respect to the tailors the number of applicants was four times as great as the number to be sent.

The grade of Officer of the Crown of Roumania has been conferred on the banker, M. N. Halfon, and the Knighthood of the same Order on M. Berman Flutza, a chemist.

JEWS AND THE AUSTRALIAN COMMONWEALTH.

[FROM OUR CORRESPONDENT.]

SYDNEY, DECEMBER 31st, 1900.

This day not only closes the secular year and century, but to-night sees the birth of a new nation. The Commonwealth of Australia starts its being from to-morrow and the importance of this event is a matter of the greatest consequence to all Australians of whatever race or religion. To-morrow there will be the great demonstration which will usher in the new state of affairs and during the coming week will the various celebrations and rejoicings take place, in which the Jewish community will bear their share equally with their fellow citizens. Naturally at such a time as this, Federation and anything appertaining thereto is uppermost in our minds, but not altogether to the exclusion of other affairs. The Jewish community has joined with other religious bodies in this city, and will hold a Midnight Service to-night to pray for the Divine blessing on the Commonwealth, and next Sunday morning there is to be a special service with the same object. This latter is to be fully orchestral and choral. The Rev. Mr. Davis has prepared a special prayer for the occasion, the text of which is as follows:—

God of the spirits of all flesh and Ruler of all the worlds that roll in space!—We offer to Thee our heartfelt thanks that Thou hast in Thy great goodness permitted us to behold and take part in the celebration of the birth of a United Australia. We supplicate Thee on this to us transcendent eve, and the eve of a new century, to pour out Thy blessings upon the perfected bonds of harmony and the auspicious newly-formed Federation that unites these southern colonies with the illustrious Empire to which we have ever been profoundly attached. For this most eventful day in the history of these States we have long waited—we have long laboured. Lo, it has come to pass. The purpose has been achieved; and it seems marvellous in our sight. Therefore are we glad, and our hearts rejoice in the consummation of our long cherished hope. We pray Thee good Lord to grant still further length of days to her most Gracious Majesty Queen Victoria, who counts life by virtues, and supported by Thy divine favour, to vouchsafe to her the gratification of witnessing the golden links of tranquility binding together all the affiliated countries of the great British Dominion, to which the inauguration of the Australian Commonwealth this day solemnised by a humble and devout thanksgiving, shall give added strength and increased glory. Furthermore, we beseech Thee, O Lord, to implant the spirit of wisdom and understanding in the heart of His Excellency the Governor-General, the Right Honourable the Earl of Hopetoun, and in the heart of all his counsellors, so that they may frame such just and equal laws as shall preserve the peace of the realm; further the cause of religion and righteousness; promote brotherly love, and a pure federal feeling, and thereby advance the welfare and prosperity of the combined communities which are now united by the like interests, the like destiny, and the like fair promise of a bright future. Bountiful Dispenser of all benefits! Into Thy care, into Thy keeping, we sons and daughters of these colonies commit this new-born Commonwealth, trusting in Thy mercy to vouchsafe Thy father like blessing upon it now, and in years to come. Amen!"

Among the Government guests at the Commonwealth festivities are the Hon. I. A. Isaacs, Attorney-General of Victoria, and Mrs. Isaacs, the Hon. Joseph Sternberg, M.L.C., of Ballarat, and Mrs. Sternberg, the Rev. Dr. and Mrs. Abrahams, of Melbourne, the Rev. A. T. Boas, of Adelaide, Mr. D. E. Theomin, President of the Dunedin Chamber of Commerce, and the Rev. D. I. Freedman, of Perth.

The Governor-General arrived on Saturday morning (December 15th). The Rev. J. H. Landau, in his address at the synagogue during the service, made a graceful allusion to the fact that although we Jews were unable to testify by our presence our loyalty to our Queen and Country, we were at least able from that sacred place to invoke the blessing of God and to pray that the Governor-General may be given strength of body, strength of mind, and wisdom of heart to fulfil the responsible duties of his exalted position.

On Friday, the 21st inst., the Governor-General was the recipient of many addresses from various public bodies. Among others was one from the Jewish community of New South Wales, which was presented by Mr. G. J. Cohen, President; His Honour Mr. Justice Cohen, Vice-President; Mr. Neville D. Cohen, Treasurer; and Messrs. M. Gotthelf and Louis Phillips.

Mr. Gotthelf was also a member of the deputation which presented an address from the Chamber of Commerce, and Sir Edward Samuel with that of the Chamber of Mines.

The address from the Jewish community, which was handsomely illuminated, was enclosed in a solid silver cylinder weighing 27oz., thirteen inches long and about three inches in diameter. The barrel was polished and enriched in the centre with the coat of arms of Lord Hopetoun, flanked by elaborately chased scrolls, and at each end by beautifully embossed and bold ornamentation,

The German Liberals in Austria and the Jews.

[FROM OUR CORRESPONDENT.]

VIENNA, 10TH FEBRUARY.

An extraordinary scandal took place this week in the Liberal Parliamentary Club, which also calls itself the German Progressive Party. I have already informed you that the German People's Party and the Schönerer Party, both of which are anti-Semitic, were greatly strengthened in Bohemia and Moravia at the recent general elections, whilst the Liberals sustained heavy losses. Indeed, the few seats which the Liberals retained they owe to the votes and the election funds of the Jews. It now appears that the Liberalism of certain politicians is not of the true colour. They fear that at the coming elections for the Austrian Diet they may lose their seats in that body, and so, under the cloak of Liberalism, they are seeking to win over the anti-Semitic section of the electors. The new Liberal members from Bohemia (so much Liberalism owes to the support of the Bohemian Jews), therefore, proposed at the Liberal Club that Jewish Members of Parliament should not be admitted there. The proposal was especially directed against Herren Auspitz and Rosenzweig, who notified their adhesion to the Liberal Party. On a vote being taken, the motion was lost; but the promoters of this attack on the Jews have not taken their beating with good grace. They have threatened to withdraw from the Club, and one of them, Dr. Pergelt, has already carried out his threat. But I am informed on good authority that the real reason for Dr. Pergelt's secession is his belief that he would not be re-elected on the Executive of the Club at a general meeting for the election of honorary officers, which is to take place on Tuesday. He remained a Liberal so long as he could remain on the Executive of the Party. As soon as their personal interests are no longer concerned our Liberal members turn their backs on Liberalism.

Some Australian Jewish Artists.

[BY OUR SYDNEY CORRESPONDENT.]

SYDNEY, DECEMBER 31st.

Early in the month, the Society of Artists hold an exhibition, at their rooms, of pictures from the brush of Mr. E. Phillips Fox, of Melbourne. This proved to be one of the best "one-man shows" I have seen for a long time. Mr. Fox is especially strong in portraits. Among these I made note of "Lady in Black," and its fellow, "Lady in White," "Zephyr—Portrait," and "Portrait of My Cousin." Mr. Fox will shortly leave for England, where, I have no hesitation in saying that his name will soon be prominently before the public. I have also been present, at the invitation of the Society of Artists, at the press view of the Federal Art Exhibition, which will be opened early next month. Here is a really fine collection of pictures, representative principally of Sydney art, with a fair sprinkling from other Colonies. Several of Mr. Fox's pictures are exhibited, also I note two from the brush of Miss Haidée de Lissa. "Early Morning (Summer)" by this artist is one of the best pictures I have seen from her brush. This is a seascape, and shews a great improvement on her earlier work. A portrait of Miss de Lissa is among the exhibits. This is a clever painting and a good likeness by a fellow artist, Mr. G. W. Lambert. Mr. M. Cohen has two pictures accepted. "The Sundowner" is a typical Australian scene, and is powerfully pourtrayed. The Art Society has also an Exhibition at which Mr. J. Wolinski is exhibiting.

EAST LONDON JEWISH COMMUNAL LEAGUE.—The concert at the League on Sunday evening last was under the direction of Messrs. S. E. Samuel and J. Hyams, who presented a long and varied programme to a large and appreciative audience. Mr. Laurence Levy presided.

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"Art and the Synagogue."

◆

Mr. I. Snowman delivered a lecture before the North London Jewish Literary and Social Union at the Schoolroom adjoining the Dalston Synagogue on Thursday, the 7st inst.

The Chairman (Mr. Mark Zangwill), after a few introductory sentences called upon Mr. Snowman to deliver his address.

Mr. Snowman said: An impartial observer on entering a typical modern, English synagogue when the attendance is good on a high day or holyday will be impressed, if he take the trouble to analyse his impressions, by the peculiarly uninspiring aspect both of the building and of the assembled congregants. The edifice itself, except perhaps for the Ark and the arrangement of the seats, has little or nothing to distinguish it from an ordinary chapel or lecture hall. The possibilities of architecture to give expression to poetic and religious feeling have been almost entirely ignored by modern synagogue builders, and especially in this country. That it is distinctly in accordance with Jewish tradition to utilise the architect's art to help to stir our spiritual emotions is abundantly evident by the various directions which have been laid down in reference to the architectural disposition of a synagogue. The facts that the Ark must be placed in a particular direction, that the building itself should be of such a height as to tower above its surroundings, prove how legitimate it is, indeed, how imperative it is to use symbolism in synagogue construction to direct our thought heavenwards. Reference back to the records which exist of the structure and decoration of the Temple at Jerusalem, they demonstrates how rich that building was in symbolic suggestion. Its very ground plan was designed in a poetic spirit. It was of great width at the entrance, and gradually narrowed down as its space was reserved for more sacred functions, the Holy of Holies being at the extreme end. This arrangement, a poem in itself, was obviously meant to indicate that the attainment to the dignities consonant with the highest virtue and the service of God was reserved for the very few. The style of the windows of the inner courts of the Temple was most suggestive of spiritual meaning. They were constructed so as to show a minimum of width from the interior, but widened out towards the exterior to symbolise that, unlike ordinary structures, the Temple contained in itself a sufficiency of spiritual light, which it was its especial function to shed abroad. Church builders in the middle ages, inspired doubtless by this Jewish symbolism, copied it into their buildings and raised it to a very high pitch of perfection, and over and over again has architecture been called the poetry of the middle ages. In those days, indeed, when a place of worship was to be constructed, every symbolic and poetic artifice was called into play to cause the building itself to inspire the beholder with feelings of awe and reverence. The deep thoughts and emotions of master minds found as much scope for expression in the sublime edification and magnificent ornamentations of Gothic architecture, as in the most prayerful of hymns or sermons. Gothic architecture has justly been called a petrified religion. Religious thought is embodied in stone work. And in modern places of worship the sentiments expressed by those master builders of the past are copied. As in the case of the ground plan of the temple, so the ground plan of the older churches was utilised for poetic import. The very frequent use of the cruciform for the purpose is an instance which will occur to anyone. But the cruciform is not the only shape of the ground plan of churches. Some are round but they were not designed so out of caprice or by way of variety, as presumably the Hampstead Synagogue was; no, they embody a lengthy poem, a poem filled with the ambitious aspirations of the crusades, an ambition culminating in the attainment of the Holy Sepulchre, the only relics of which are seen in those few foundations of the Knights Templar, wherein they copy the figure of the Sepulchre to which they aspired. Many churches are basilica-shaped. They are built after the pattern of ancient Roman Civil Courts of Justice, the very shape is a poem, telling that here, whatever injustice may reign outside, here is the abode of justice, for this is the House of the judge of all the earth. Architecture has this advantage over written poetry, that it can give to the soul in a single flash a perfect epic. To gaze up into the vast dome of St. Paul's Cathedral, or high up through the dim religious light into the fretted vaultings of Westminster Abbey, fills the mind in one short moment with a perfect feeling of sublimity. No inscription is required to remind one that this is none other than the house of God, and this is the gate of heaven. The pillars which tower so far into the interior seem to pass on upwards almost to an infinity, filling the soul with indescribable feelings, not of mere æstheticism, but of high spiritual yearning and aspiration, imbuing the intellect with a mysterious hint of knowledge not yet acquired, the heart with an inexplicable emotion, and we can close our eyes with reverence and devotion—the true end of architectural art is gained. Of course, it is not to be expected that the synagogue should slavishly copy the church in all its details of architecture, but there is no reason why the synagogue should not reclaim its own, for many features of the church are really Jewish in essence, the great East window, for instance, the sculptured Lily and Rose, and the richly glowing windows, eloquent with pictured Jewish history. The operation of the Second Commandment has in the past militated against such schemes of decoration in synagogues as might come under the head of representations of anything that is in the heaven above or on the earth beneath. But the law is elastic, and to refer again to the Hampstead Synagogue, the stained glass introduced there, although undeniably misplaced, first of all, because of the window spaces utilised hardly lending themselves to artistic treatment, and then because there is an entire absence of that gloom, without which, as a setting, the finest stained glass would lose effect. Nevertheless, a useful purpose is served, if only in illustrating the elasticity of the law, and in pointing the way towards a hitherto neglected synagogue embellishment. I mentioned that many features of church decoration are really Jewish in their essence. The cross, even, so commonly associated with Christian worship, is in reality a Jewish sign. The fact that the founder of Christianity was crucified on a cross, is by no means to be taken as the origin of the sign of the cross as a religious symbol. Without advocating the reintroduction of the cross in Jewish decoration, it may not be without interest to mention at least one striking reference in the Bible, proving that the sign of the cross was a popular and even divine mark among the Jews of Old Testament times. In Ezekiel ix., 4 and 7, it is stated that those who were to be spared from the retribution falling upon Jerusalem were marked on the forehead with the sign of the Tov—the sign of the cross, והתוית תו. The letter Tov is represented in Old Hebrew by a cross. The English letter T, which is nothing more than a cross slightly altered, is derived from the ancient Semitic via the Greek. It is not by any means necessary, however, to seek inspiration for synagogue building entirely from the designs of churches. The annals which exist of ancient Jewish architecture are sufficiently extensive as a nucleus from which a distinctly Jewish style of architecture could be evolved; but few, if any, synagogue architects avail themselves of them, although there are some Jewish places of worship which have preserved those few Jewish features of comparatively recent creation to a very complete extent, notably the Great Synagogue in Amsterdam, and likewise Bevis Marks in London. Most synagogue architects seek inspiration or instinctively imbibe it from the style of building in vogue around them at the moment. If a synagogue be required in a neighbourhood of red brick villas, like the chamelion it takes to itself the colour of its surroundings, and becomes an enlarged red brick villa. The synagogue, which has in it the potentiality of fostering a distinctively Jewish style of decorative and architectural art, takes surrounding buildings as its prototypes. The synagogue in St. Petersburg Place, for instance, is very ornate, rivalling, as has been said, the marble refreshment palaces of Messrs. Lyons and Co.; but I am not aware that any archæological research, or any other kind of effort was made in determining the scheme of decoration of that place of worship so as to make it essentially Jewish in character and style. In Paris, the imposing synagogue in the Rue de la Victoire is impressive, as is the Opera close by of which it is an obvious copy. Similarly the Brussels Synagogue, handsome as it is, might be one of the courts of the Palace of Justice over the road, accidentally dropped out of its place; and a more striking example than all of the painful lack of Jewish style in Synagogue construction is to be found at Algiers. Mr. Snowman went on to remark that a brief residence in the Orient imbued one with the impression that Synagogues and Judaism were out of their element in occidental countries. Oriental ceremonies and customs could only appropriately be performed by Orientals and in Oriental attire. What, indeed, looked more grotesque that the spectacle of a number of fashionably-dressed, high-hatted gentlemen engaging in the quaintly picturesque function of Duchaning? A word, too, should be said in condemnation of the practice of discarding many distinctly Jewish features of architecture in recently-erected synagogues, features of unquestionably artistic value, such as the grille in front of the gallery and the Almemar in the middle of the building. Pulpits were a comparatively recent addition to synagogue furniture, for early synagogues did not possess them—at least not for preaching purposes. It was Mendelssohn, influenced by the preaching zeal of the Christian reformers of Germany, who introduced them into the Synagogue as an integral part of the Jewish service. With regard to the congregants in the modern English Synagogue, what met the gaze on an important festival? Rows of well-groomed gentlemen wearing new high hats and silken scarves over the shoulders of their well-fitting frock coats. The open gallery, raised seat above seat, reminiscent of the first circle of a theatre, was filled with ladies in many-coloured robes. But the worst evil of all was the high hat. To raise it to the position of an essential feature of a congregant's religious outfit, as it formerly was part of the Minister's canonicals, and at the present day served to indicate to the Barmitzvah boy that his aspirations should take shape from the style of his hat, was a pity from many points of view. Some synagogal processions had in them the elements of distinct artistic beauty the functions of the Chazan, also, were eminently artistic in their nature in so far that it was he who could by the charm and magic of his voice make words glow with pathetic meaning and stir up emotions of pathos or passion at will. Mr. Snowman continued: It is a sad reflection that although the Jewish people have lived through twenty centuries and more, they alone, among the civilised races of the earth have nothing in decorative, architectural or pictorial art to show at the present day which can be said to be the emanation of their own peculiar genius. In all ages and climes their every nerve has been strained to perform the impossible feat of assimilating with their neighbours and remaining a people apart. The result has been that hitherto the Jewish people have not entirely disappeared from off the face of the earth, neither have they that moral stamina or cohesion to enable them to march shoulder to shoulder, a united people striving towards a definite goal. But perhaps in a day yet to dawn, of which the first grey light breaking on the horizon may be now appearing, when Israel's national glories may be revived, one day, when the sufferings of the ages shall be as the shadow of a bad dream, the artistic spirit of the few, so long in abeyance, shall arise, and "he will rouse himself and he will build himself a Temple all glorious without and within, like the king's daughter." A Temple which shall give voice to his deep yearning, and aspiration towards the Infinite, which could only be an emanation of Jewish thought and feeling, which shall adequately and worthily stand for the great principles he has lived and died for. One day. Who shall say?

Mr. B. Jacobs, L.L.B., suggested that synagogues should be planned on a more extensive scheme, both as regards structure and embellishment; the money now spent should be devoted mainly to those portions of the building which could not be altered, the non-essential or decorative portions being mostly left to the susequent generosity of benefactors.

The Rev. M. Adler, B.A., remarked that the lecturer seemed to think there was some specifically Jewish architecture that ought to be applied in the building of synagogues, but he had never heard of it. It ought to be borne in mind that many of the synagogues were designed by Christian architects. Mr. Snowman seemed to be enamoured of great columns and dim religious light. But Jews liked light and plenty of it; and gloom was utterly foreign to their character. True there were some synagogues whose interior was rather dark—the one at Prague for instance. But that was because they were built as much for the purpose of being used as forts, as for any other objects. He thought that the lecturer was mistaken in his references to the cross. The cross was not a Jewish symbol, and he did not believe the Christians borrowed it from the Jews. In regard to the subject of the lecture generally, he was of opinion that it would be a good thing if there were appointed to the Synagogue Boards of Management some gentlemen of artistic temperament.

Mr. Josaphat, in moving a vote of thanks to the lecturer, pointed out that the Bezalel mentioned in the Pentateuch was an artist. He had to build a Tabernable and built it artistically.

Mr. C. Selinger, in seconding the resolution, reminded Mr. Snowman that on the matter of art in the synagogue the Shammas had been unaccountably omitted. He thought that the Jewish clergy could do much to get the richer Jews to spend some of their vast fortunes on the embellishment of the synagogues.

Mr. Mark Zangwill pointed out that the reason why the architecture of synagogues could not compare with that of other places of worship was that the Jews, being scattered and in constant fear of attack, were only too glad of any building away in some back street. Mr. Snowman's lecture was the first he had delivered. But one day, perhaps, they might find him lecturing on art and the decorations in St. Paul's.

The vote of thanks to Mr. Snowman (as also one to Mr. Zangwill) was unanimously accorded.

Courses for "Volunteer" Teachers of Hebrew and Religion will be inaugurated at Jews' College, Queen Square House, Guildford Street, on Monday, Feb. 25th, at 6 p.m. The Courses are open to all who desire to qualify as teachers of Hebrew and Religion in the Classes directed by the Jewish Religious Education Board.

Jewish Working Men's Club.—A very great success was scored on Sunday night at the Jewish Working Men's Club by Miss Brinet Browne and her Company, who presented Taylor's well-known play, "Still Waters Run Deep." Miss Browne rendered the part of the masterful Mr. Sternhold with very great capability, and Miss Fanny Darling Jacobs cleverly pourtrayed the rather weak-minded Mrs. John Mildmay. Mr. Eric Burnett, who took the part of John Mildmay, made a well-deserved hit, and the same may be said of Mr Frank Darfield, who played the villain of the piece. Mr. Edward Laurence did good service in the part of the old Uncle, and Mr. Walter Gordon was very amusing as the Irishman, Dunbilk. Other parts were sustained by Messrs D. Thompson, D. Samuel, Oscar Rose, and Ray Georges. A vote of thanks was passed on the proposition of Mr. P. F Phillips, who presided. Much of the smoothness with which the play went was due to the excellent efforts of Mr. Syd. Cohen, the Club's Stage Manager.

COLONIAL AND FOREIGN NEWS.

AUSTRALIA.

Mr. Edward Hart has been elected Chairman of the Board of Trustees of the Melbourne Cemetery.

Mr. J. Wolinski was commissioned to paint one of the four panels which adorn the Commonwealth Arch and took for his subject an allegorical representation of "The Awakening of the Commonwealth."

AUSTRIA-HUNGARY.

Dr. Simon Ungar, a well-known Talmudist in Hungary, has been elected Rabbi of the Ofen Congregation.

Herr Moritz Kepf, accountant to the firm of Samuel F. Goldberger and Sons in Buda-Pesth, has celebrated the completion of fifty years' service, and has been honoured by the Emperor-King with the Golden Cross of Merit with the Crown.

FRANCE.

M. Camille Lyon, Member of the Council of State, has been promoted Commander of the Legion of Honour. M. Jean Feldmann, Chef de Battalion of the Colonial infantry, has been promoted Officer for his great bravery and energy during the recent fighting in China.

The Colonel of the 70th Regiment of the Line has publicly presented to a young Jewish soldier, Ernest Loeb, a medal awarded to him by the Minister of the Interior, for his bravery in capturing a runaway horse, whereby he prevented a serious accident. The young man is a son of M. H. Loeb, one of the minor officials at the synagogue in the Rue de la Victoire.

The regulations have been published of the Anthony Pollok Prize of 100,000 francs, which is offered by the heirs of the late Anthony Pollok, of Washington, who was a Jew, "to honour and perpetuate the memory of their relative, who was lost in the wreck of the steamship 'La Bourgogne,' which collided with the 'Cromartyshire,' off Sable Island on July 4th, 1898." The prize is intended to reward the best invention which fulfils at least one of the following conditions: (1) To prevent collisions at sea; (2) to save the ship in case of collision; (3) in case the ship is abandoned, to save the passengers and crew collectively. The competition is to be opened at Havre on September 9th, and inventions may be presented in full size ready for trials, or models and drawings, showing all the details, may be submitted. The jury can award the entire prize of 100,000 francs to a single competitor, or divide it among several, or, again, can withhold it altogether, as it may think proper. It is authorised to prescribe trials and tests, for which every facility will be afforded, but the expenses must be borne by the competitors. An exhibition of the inventions will be held at Havre, under the auspices of the local Chamber of Commerce, no charge being made, and it has been arranged that all exhibits from foreign countries will be admitted free of duty if addressed "Concours pour le Prix Anthony Pollok," provided that they are shipped in their original condition at the close of the show. Inventions, models, apparatus, &c., must be delivered free of charge at Havre between August 1st and September 1st, and must be addressed: "Concours Prix Anthony Pollok, Capitaine S. Dechaille, Directeur du Service des Signaux et du Sauvetage de la Chambre de Commerce, le Havre, France." The establishment of this prize was mentioned at the time in the *Jewish Chronicle*.

On the nomination of the Minister for Foreign Affairs the following gentlemen have been appointed Chevaliers of the Legion of Honour: M. Leopold Sinayeff Bernstein, the celebrated Russian Sculptor; Mr. Mark Peixotto, President of the Consulting Committee of the Commissioner-General for the United States at last year's Exhibition; Mr. David Seligman, partner in the firm of Seligman Brothers and Co., member of the Exhibition Jury; and Mr. Marcus Grünberg, merchant, a Brrtish subject.

Russian Items.

We have several times recently called attention to the renewed failure of crops in parts of Southern Russia, and to the consequent severe distress caused to the Jews. The Minister of the Interior now announces that there has been a complete failure of the crops in the Governments of Kherson and Tomsk, as well as in the territory of Akmolinsk. The harvest has also been a failure in several districts of the Governments of Taurida, Bessarabia, Podolia, Kieff, and Tobolsk, and the Semipalatinsk and Trans-Baikal territories. On the receipt of preliminary reports concerning the distress in the affected districts, the Russian Government assigned the sum of 1,500,000 roubles for the relief of the necessitous population. According to later and more correct returns the total amount required for the alleviation of the distress is 5,529,519 roubles, of which 5,014,519 roubles have already been set apart by the Government. The Ministry of the Interior at the same time publishes particulars regarding the organisation of relief, and concludes by laying stress upon the fact that, besides the assistance given by the Government, an appeal will have to be made to private charity. Experience has unfortunately proved that the Jews do not participate in the Government relief.

The opening of a house for cheap dwellings for poor Jews took place on the 6th of January at Lodz. It was erected by the munificence of the local banker, Maximilian Goldfeden, at the cost, exclusive of the ground, of 60,000 roubles. It is a three-storied structure, situated in the Middle Street (Srednyaya Ulitza), containing thirty apartments of one room, a kitchen and requisite offices each. The annual rent for an apartment is from forty to fifty roubles. The house will be managed by the local Jewish Benevolent Society, which will let out the apartments. The income of the house will be applied for the erection of further structures on the same plot of land.

The *Odsskia Novosti* is informed that the election of Mr. Tiomkin as Rabbi of the Elizabethgrad Jewish Community has been annulled by the Governing Senate, on the ground of his having been elected by delegates instead of by all the seatholders of the local synagogues. A similar decision by the Senate was given last year in the case of the election of a Rabbi at Kischineff.

A decision has been given by the Governing Senate to the effect that foreign subjects of the Jewish faith who are visiting Russia and who on the strength of a special permission are allowed to trade, open banking establishments, and build factories, must for each of their commercial enterprises obtain trade licences of the First Guild (£100 per annum), even in case where the trade they may carry on might be classed amongst those which are subject to cheaper licences.

The Governing Senate, according to the *Voskhod*, has explained that the office of Crown Rabbi cannot be considered as a sacred or ecclesiastical one, and that, therefore, petitions for appointments to this office cannot be exempt from stamp duty.

On the 5th of January the Jewish Historical Circle at St. Petersburg entertained its oldest member, Mr. Emmanuel Levin, on the occasion of his completing his eightieth year. Mr. Levin is one of the veterans of Jewish education in Russia. Already as far back as the forties of the last century he compiled a Russian grammar for Jews; in the fifties he was a representative of the Jitomir Rabbinical School and took an active part in the life of the local community. Since his removal to St. Petersburg, Mr. Levin has dedicated all his attention to the study of the legislation regarding Jews, and to advocating the improvement of the general legal condition of the Jewish population in Russia. In 1884, Mr. Levin published a detailed collection of laws regarding the Jews, with explanations. Notwithstanding his advanced age, Mr. Levin continues to take an active part in the work of the Circle for the Study of Jewish History, and is with unwearying energy collecting data concerning the history of the Jews in Russia.

The Governor of Kherson has granted permission to the Kherson Jewish community to use 1,500 roubles from the balances of the Meat Tax for distribution among the indigent Jews.

At Wilna, a Commission has been formed for the purpose of requesting the Ministry of Finance to allow the local merchants to open a School for Commerce without restricting the number of Jewish pupils therein to 50 per cent., as is the case in the Pale of Settlement. This the Ministry has refused to permit. An alteration has since been made in the Statutes of the School in the sense that it is proposed to accept boys of the Greek-Orthodox faith to the extent of 50 per cent., with permission to fill up vacancies short of that amount by boys of other religious denominations. The Statutes thus altered have received the approval of the Ministry.

At Ekaterinoslav, a society of amateur photographers has been recently established. What is remarkable in the society is their rule that both sexes can be received as members, "with the exception of Jews who can only be received as corresponding members if the society consider it useful, necessary, or possible." But where, asks the *Budushnost*, a new Russo-Jewish periodical published at St. Petersburg, will the society find Jews who under such terms would consider it possible for themselves to become corresponding members?

The Governing Senate has defined that Jewish cooks have a right to reside without the Pale of Settlement, and that their wives and children can reside with them as their assistants.

Dr. Maxim Berenstein died on 5th January at St. Petersburg, in the thirty-sixth year of his age. He graduated at Dorpat and afterwards worked in the Physiological Laboratory at Kœnigsberg. In 1891 he obtained his M.D. degree. Dedicating himself exclusively to the study of ophthalmic diseases, he practised for some time at Libau and Lodz, and only six months ago removed to St. Petersburg. His practice did not destroy in him the love for scientific work, and a long series of researches in physiology and ophthalmic diseases, from his pen, are scattered in both Russian and foreign periodicals. Dr. Berenstein, besides, took a great interest in the questions of summer Colonies for sick children, and of the spread of eye diseases amongst factory labourers, dedicating to these a series of articles in the periodical *Czasopismo Lekarskie* for 1899-1900, and other periodicals. A larger work on the latter question will appear shortly in the *Messenger for Social Hygiene*.

Jewish actors, with the exceptions of vocalists who have obtained their diplomas in musical conservatoires, are deprived of the right of residence without the Pale of Jewish Settlement in Russia, and those who have hitherto escaped the vigilant eye of the police authorities have recently been made a clean sweep of, and had all to leave for the South of Russia. The numerous class of Jewish actors who are at present unwillingly concentrated in Southern Russia have approached the artists in the capital of Russia with the request to lay their grievances before the Congress of the Russian Theatrical Workers, which is shortly to take place in Moscow, and to induce the latter to take the necessary steps in order to obtain for them from the authorities the right to reside throughout the Russian Empire.

The Crown Rabbi of St. Petersburg, Dr. Drabkin, has declined the banquet which was to be given in his honour on the 18th January, on the occasion of his twenty-five years Jubilee. Dr Drabkin has received numerous congratulatory telegrams and addresses. His house was visited by several deputations from the St. Petersburg Jewish community, and from many local Jewish Institutions.

The Director of the State Domain in the Kherson and Bessarabia Governments, General S. N. Somoff, has requested the Ministry of Agriculture to grant means for sowing the fields of the Jewish agricultural colonies which have suffered from the failure of the crops in those two Governments. The failure of the crop in these colonies was repeated a second year. In 1899, funds for a similar purpose were authorised by the Government out of the capital belonging to these colonies as a loan to the extent of 42,000 roubles, beside 38,000 roubles contributed by benefactors and the Colonisation Society.

At Wilna, the election of members for the Town Council is now taking place. The names of Jews are not entered in the general list of electors, but will in due course be submitted separately to the Governor for the purpose of appointing therefrom five members to the Town Council.

It is rumoured, says the *Voskhod*, that in some localities of the Pale of Settlement a considerable number of Jewish families intend to emigrate to the Argentine Republic, without obtaining emigration passes and without communicating previously with the Committee of the Jewish Colonisation Association, in the hope that they will be admitted into the existing colonies belonging to the Association. The *Voskhod*, on the authority of information obtained from a competent source, makes known that no new settlers will be admitted into the colonies without the necessary certificates from the Central Committee, and that emigrants who attempt the long journey unprovided with such certificates run the risk of finding themselves across the ocean in a helpless condition.

A group of settlers who are emigrating from Bialostok and Grodno into the colonies of the Argentine Republic, are now preparing for their departure, and are expected at Libau, whence they will sail for Buenos Ayres. The journey to South America will be made at their own expense. The settlers obtain their emigration passes from the Colonisation Association.

On the 26th of January, at Odessa, after a three days' trial with closed doors, the proceedings relating to the riots of last summer were closed, and the High Court retired to consider their verdict. The accused, after being deprived of certain civil rights, were sentenced to imprisonment with hard labour, two to two years, eight to eighteen months. A woman was sentenced to imprisonment during one year. Eight men were further sentenced to eight months' imprisonment, while a Jew, Moses Gorny, was sentenced to be detained in custody for three weeks. Compensation to sufferers by the riots was refused. The sum of compensation claimed amounted to 24,710 roubles.

STOKE NEWINGTON JEWISH YOUNG MEN'S SOCIETY.—A social gathering was held on Sunday evening, at the New Dalston Synagogue Schoolrooms. In the course of the evening the following contributed to the entertainment of the members and their friends: Misses Lyon, B. and N. Last, R. Freemnn, S. Trenner, L. Goldberg, R. Goldstein, and Messrs. C. Israel (violin), S. Amstell, H. Van Colly (mandoline) and L. Lempener. A hearty vote of thanks was passed to the artists.

SOUTH HACKNEY JEWISH SOCIAL AND LITERARY SOCIETY.—On Sunday evening last an entertainment was given under the direction of Miss E. Braham and Mr. Alfred Braham. At the commencement of the proceedings "God save the King" was sung by Mr. Arthur Salomon, the audience enthusiastically joining in. During the evening a one-act play entitled "Theo," and the comedietta "A Friend in Deed," were most creditably performed, the principal parts being sustained by the Misses Edith and Flora Braham and Messrs. Arthur Salomon, Alfred Braham and A. W. Sawyer. The vocal and instrumental items were contributed by Miss J. Davis, Miss Mary Marston, Mr. Arthur Salomon, and Mr. Oscar Mainz. The usual votes of thanks termitated the entertainment, the stage arrangements for which were most ably carried out by Mr. Alfred Braham.

BOOKS AND BOOKMEN.

◆

"From Thee to Thee."

אברח ממך אליך.

When all without is dark,
  And former friends misprise;
From them I turn to Thee,
  And find Love in Thine eyes.

When all within is dark,
  And I my soul despise;
From me I turn to Thee,
  And find Love in Thine eyes.

When all Thy face is dark,
  And Thy just angers rise;
From Thee I turn to Thee,
  And find Love in Thine eyes.

The thought in the last verse is a noble gem from Ibn Gebirol's "Royal Crown." I am, however, responsible for the setting.

Facsimiles of Ecclesiasticus.

The University presses of Oxford and Cambridge have issued in a cloth box sixty collotype leaves containing "Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew" (London, Frowde or Clay, price one guinea net). Students are thus placed in possession of the material for forming an independent judgment on the much-discussed question as to the authenticity of the Geniza texts. The facsimiles include all the fragments so far known; several are reproduced from the *Jewish Quarterly Review*. The impression produced by seeing all these fragments together is certainly favourable to their originality. It becomes clear that we have at least six distinct copies. Besides these, Saadiah's text, though in the main identical with those recovered, has some verbal variations which point to another text, for his copy was punctuated and accented. Some indications of points and accents are shown in a few pages of one of the Geniza fragments, but Saadiah's copy was clearly more fully provided with signs. It is highly improbable that a concocted Hebrew text of the Tenth Century (for Professor Margoliouth's view that the Hebrew was written after 1000 has found no support) would have been met in so many recensions. The present writer has never seen any reason to modify his opinion that though the Geniza fragments are very corrupt, though they contain interpolations due mostly to the coincident inclusion of different readings of the same line, nevertheless the Hebrew is in the main Ben Sira's.

For the convenience of students, a statement of the contents of this fine collection of collotypes is given:—

MS. A., eight pages, belonging to the Taylor-Schechter collection in the University Library, Cambridge, containing iii., 6—vii., 29; xi., 34—xvi., 26 (edited by Schechter and Taylor in "The Wisdom of Ben Sira, 1899); and four pages, belonging to E. N. Adler, containing vii., 29—xii., 1 (edited by him in the *Jewish Quarterly Review*, April, 1900).

MS. B., fourteen pages, Taylor-Schechter collection, containing xxx., 11—xxxi., 11., xxxii., 1—xxxiii., 3, xxxv., 11—xxxvi., 26, xxxvii., 27—xxxviii., 27, xlix., 12, to the end (edited in the "Wisdom of Ben Sira"); four pages in the British Museum, containing xxxi., 12—xxxi., 31, xxxvi., 24—xxxvii., 26 (edited by G. Margoliouth in J. Q. R., October, 1899); two pages (the first leaf found) belonging to Mrs. Lewis and Mrs. Gibson, containing xxxix., 15—xl., 8 (edited by Schechter in the *Expositor* for July, 1896, and afterwards in the publication next named); eighteen pages, in the Bodleian Library, Oxford, containing xl., 9, to xlix., 11 (edited by Cowley and Neubauer in "The Original Hebrew of a portion of Ecclesiastics," 1897).

MS. C., four pages, Taylor-Schechter collection, containing iv., 23, 20, 31, v., 4-7, 9-13, xxv., 8, 13, 17-24, xxvi., 1, 2 (edited by Schechter in J. Q. R., April, 1900); two pages, in the library of the Consistoire Israélite, Paris, containing vi., 18, 19, 28, 35, vii., 1, 4, 6, 17, 20, 21, 23-25 (edited by I. Lévi, in the *Reine des Etudes Juives*, January-March, 1900; two pages, belonging to M. Gaster, containing xviii., 31—xix., 3, xx., 5-7, 13, xxxvii., 19, 22, 24, 26 (edited by him in J. Q. R., July, 1900).

MS. D., two pages, in library of Consistoire Israélite, Paris, containing xxxvi., 29—xxxviii., 1, (edited by Lévi as above).

Dr. Jastrow's Dictionary of the Talmud.

The progress of the Oxford Gesenius was recently noted in this column. It is now a pleasant duty to chronicle the advance in another important Lexicon, that of Dr. Jastrow to the Targumim, the Talmud (both the Babylonian and the Jerusalem recensions), and the Midrashic Literature. Part XIII. is just to hand; the English publisher is Luzac, of 46, Great Russell Street, London.

This latest part includes the words between פיתוחה and צנע. It is unnecessary to express for the thirteenth time the critic's sense of the value and usefulness of Dr. Jastrow's work. The only dictionary of its kind in the English language, the work is also one of the best in any tongue, for it need not fear comparison with Levy's German or Kohut's Hebrew Lexicon. It is highly creditable to American Jewish scholarship that two out of the three chief lexicographical aids to the study of the Rabbinical literature emanate from the United States. Dr. Jastrow's work will be found useful, not only to the student who is engaged with the text of the Talmud or Midrash; it has much interest for the historian, the archæologist, and the theologian. This effect is produced by the excellent tact displayed in the selection of illustrative quotations. Following the example of Buxtorff in the past and of Levy in the nearer time, Dr. Jastrow chooses citations which serve the double purpose of (*a*) explaining the *word* and (*b*) conveying information as to the *matter*. To a student who has not made the acquaintance of the previous parts of Dr. Jastrow's Dictionary, it is difficult to convey an adequate impression of the skill with which this twofold object is achieved. Perhaps the quotation of one entry will help; the one chosen is the word פרקליט, a term of great theological significance:

> **פרקליט** m. (παράκλητος) *advocate; intercessor.* Ab. iv., 11 העושה . . . קונה לו פ׳ אחד he that does a good deed, acquires an advocate for himself, opp. קטגיר. Sifra M'tsora, Neg., Par. 3, ch. iii חטאת דומה לפ׳ שנכנס לרצות a sin offering is like an intercessor that enters (the royal palace) to appease (the King); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7 b; Tosef Peah iv. 21; a.e.—Pl. פרקליטין Sabb. 32a כל העולה . . . פ׳ גדולים when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned; ואלו הן פ׳ של אדם these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10a, כל צדקה . . . שלום ופ׳ גדולין בין all acts of charity and benevolence . . . are great peace makers and intercessors between Israel and his Father in heaven; (Tosef. l.c. פרקליט גדול שלום). Y. Taan. i beg. 63c פ׳ למים intercessors praying for rain; a.e.

This quotation is given not because it is a favourable, but because it is an average specimen of Dr. Jastrow's style.

New Books.

H. Gunkel "Die Sagen der Genesis" (an excerpt from his Commentary on Genesis, Vandenhoeck, and Ruprecht); P. Schmalzl, "Das Buch Ezechiel, erklärt" with five diagrams, Vienna, Mayer); R. Kraetzschmar, "Prophet und Seher im alten Israel" (Tübingen, Mohr); B. Friedberg, "Neue auf dem jüdischen Friedhof aufgefundene Grabschriften" (Reprint from the "Monatsschrift," Mainz, Kirchheim); C. D. Friedberg, "Zur Geschichte der hebräischen Typographie in Lublin" (ibid); G. Savonarola, "Meditation on the Fifty-first Psalm and part of Psalm xxxi., in Latin, with an English translation by E. H. Perowne" (New York, Macmillan); "Antisemiten-Spiegel" (Danzig, Kafemann); "Bilder aus der Israelitischen Erziehungsanstalt Ahlem."

I. A.

Miss Cecilie Coopman, of 163, Albion Road, Stoke Newington, has successfully passed the final examination of the National Froebel Union.

The City Jewish Social and Literary Society held a Cinderella Dance at Northampton House on Sunday evening last. Messrs H. M. Matthews and E. A. Spiers, the Honorary Secretaries, acted as M.C's, and the following members of the Committee as Stewards: Messrs. H. Levy, A. Matthews and N. Woolf.

Stoke Newington Society for Jewish Young Men.—The members of this Society gave a very successful concert on Sunday evening last in the school-rooms of the New Dalston Synagogue. A lengthy programme was creditably rendered by Messrs. C. Israel (violin solo), S. Amstell and H. Vanbolly (mandoline solo), and the Misses B. and N. Last, S. Trenner, B. Lyon, R. Freeman, R. Goldstein and L. Goldberg.

Presentation to the Rev. Abraham Goldston.—On Sunday evening last the Executive and Committe of the Provident Females' Confined Mourning and Burial Society waited on the Rev. A. Goldston, at his residence, 54, Grove Road, Bow, for the purpose of presenting to him a very handsome pair of solid silver candlesticks. Mr. Morris Nathan, the President of the Society, before making the presentation, referred to the excellent work performed by the rev. gentleman on behalf of the Society. Mr. Goldston had been instrumental in founding the society, and for nearly thirty years had acted as its Hon. Treasurer. It was no secret to many of the members that the Rev. Mr. Goldston had, on more than one occasion, helped to pay the benefits out of his own pocket. Owing to his having made himself so beloved and popular, the members felt, that on his retirement from office, they would like to show Mr. Goldston some appreciation of the work of the best years of his life. Although most of the subscribers were poor people, the Committee were pleased to state that they were all eager to give their mite. He (Mr. Nathan), hoped that Mr. Goldston would be spared for many years to enjoy the gift, and that he would not value the candlesticks for their intrinsic worth, but for the knowledge that they represented the "expression of good-will" of so many of his poor coreligionists. After Messrs. I. A. Smith (Vice-President), E. Levy, and S. Rosenberg had spoken in high terms of the Rev. Mr. Goldston and his work in connection with the Society, Mr. Nathan read the inscription and made the presentation. The inscription read as follows: "Presented to the Rev. Abraham Goldston by the members of the Provident Females Confined Mourning and Burial Society as a mark of esteem and regard for services rendered as Founder and Treasurer. February 10th, 1901." The recipient having thanked the gentlemen present, the Rev. N. Goldston said he felt it his duty on that occasion to say how much pleasure his father had always taken in the work of this—his pet Society. He (the speaker) could remember when the membership numbered less than one hundred, now the numbers were 560. He tendered sincere thanks for the honour shown to his father, and assured them that his interest in the welfare of the Society would be as great as ever it had been, although now out of office. Mr S. Karet proposed the health of the Rev. and Mrs. Goldston, to which Mr. Isaac Goldston responded. He paid a tribute to the Testimonial Committee for their endeavours in bring the matter to so successful an issue.

'HE WEARS THE VILLIAN

in the face;' so Shakespeare speaks of one of his characters. There are many to-day who would answer to the same description. Villain, and very much villain, is written on some men's faces. Not on yours or mine dear reader, of course. Certainly not on mine. If only you knew me (I've told you before how modest I am—proprietors of patent medicine are bound to be), I say, if only you knew me, you would know that between Dan and Beersheba there is not a more — really I'm going too far. What I mean to say is, I'm no villain, or come within a thousand and one miles of it. To put it in a nut shell, I'm as honest as you are, and everybody knows you're as good as they make them. You're not angelic (your wife is of course—sometimes), but you are no absent-minded beggar, you're just the man to appreciate a good, pure vegetable remedy for the cure of Indigestion, Wind on the stomach, Liver Complaints, Costiveness, Nervous Debility, Sick Headache, Palpitation of the Heart, Biliousness, &c., viz., Page Woodcock's Wind Pills.

The Postmaster of Bassingham, near Newark, said to the proprietor of Page Woodcock's Wind Pills only a few days ago, "If necessary I could give you a score of testimonials to the efficacy of your Wind Pills. I sell many dozens of them. I am sure they saved the life of my late partner's sister. My groom was so ill the doctor gave him up—your Wind Pills cured him to the surprise of everybody, doctor included. My wife swears by them, and being an experienced nurse, prescribes them frequently." Send a postcard for the Postmaster's name. He prefers I should not publish.—P. W.

Every hard-driven business man, every tired, weary housewife, every working man or woman, often prevented by their working conditions from taking sufficient exercise, should take Page Woodcock's Wind Pills, and do it at once.

Page Woodcock's Wind Pills are sold by all Medicine Vendors at 1/1½ and 2/9; free by post for price by Page Woodcock, Lincoln.

The Annual Subscription to the "Jewish Chronicle" is
for the UNITED KINGDOM, 10s.; ABROAD, 14s.
Jewish Chronicle Office, 2, Finsbury Square, E.C.

Jewish Labour News.

[FROM A CORRESPONDENT.]

The tailoring trade in London, so far as organised labour is concerned, is destined to be ever hopelessly divided into two hostile camps contending against each other, instead of directing their energies to combat the sweating system. From the nature of the large meeting recently held under the auspices of the Jewish National Tailors' Union, it might have been supposed that after twelve or more years of wasted funds on misdirected strikes and fruitless endeavour to organise the great mass, unanimity would at last prevail on the programme of the newly-established Union, the main item of which is the abolition of Sabbath work. So far from this being the case however, even at the meeting in question a rumour was current—a rumour to which I at the time attached no credence—that the progressive element of tailors, of whom the late Independent Tailors' Union was mostly composed, stood entirely aloof from the new movement; that they were indeed irreconcilably antagonistic to the very idea of this Sabbath programme, and were going to make a countermove, namely to revive their old Union. The incredible has actually come to pass.

A well-attended tailors' conference was held at the "Lamb," New Road, on Saturday, the 9th inst, Mr. Barnet Bernstein presiding. The necessity of forming a progressive union was much discussed. One speaker thought that the Sabbath programme would never be realised. The movement was confined to "greeners," whose organised capacity was greatly exaggerated. "Besides," he further declared, "no argument either of a peaceful character or that of a strike would induce the manufacturers to throw their Saturday trade into confusion. Nor would the masters consider it favourable to their interests to render assistance to such an undertaking." Another speaker maintained that "a junction with the masters similar to the one of 1896, included in that programme, and intended to be carried out in the near future, reminded him of the wholesale dismissal of the men of the Independent Union and their places being taken by the members of the then International Union. History would repeat itself in the event of such a coalition taking place—a coalition which was not in accordance with the principles of Trade Unionism. This, he thought, furnished them with a *raison d'être* for a new organisation on strictly Trade Union lines. Others maintained that since the leading men of the National Union were those of the late International Union, owing to whose action the latter came to grief several times, they would never be able to submit to such leadership, and their efforts to bring the trade up to a higher level would be attended with no successful results.

It must, however, be confessed, that the tone of the speeches was more or less friendly to the members of the National Union, and each and all insisted on the necessity of working in harmony with them where possible, or where the state of a given case demanded it. Eventually a resolution to this effect was carried with one dissentient. Strange to say, the proposer and seconder of the resolution, Messrs. Randall and Domb both avowed their membership of the National Union. An amendment by Mr. Stein, urging the meeting to reconsider the position and join the Union already in existence found no seconder. A considerable number handed in their names and addresses. The name of the new union together with other important matters were left over for another meeting to be called next week.

MANCHESTER ITEMS.

A special service in aid of the funds of the local Medical Charities was held on Sunday last at the Spanish and Portuguese Synagogue, Cheetham Hill Road. Afternoon prayers having been said, an address was given by the Rev. J. H. Valentine, who preached from the the text "Is it not to deal thy bread to the hungry?" Judaism was a religion of love and its precepts taught a most exalted morality. It further taught that in the dispensation of charity no consideration should be given to the creed or nationality of the recipient. He appealed to them then to support those institutions where the sick and dying found a welcome home.

The ninth annual report of the Manchester Shecheta Board, which has just been issued, is again of a most satisfactory nature. There has been a slight increase in the revenue received from the butchers, with an additional increase of £173 from the poultry revenue. The Board was in a position to make a grant of £200 to the funds of the Manchester Jewish Board of Guardians, whilst £125 was given to the Jewish Burial Board for the purpose of defraying the expenses of sixty funerals. During the High Festivals free services were arranged by the Executive of the Board. The deaths of Rabbi Reiness Cohen and Mr. M. Abrahams are deeply regretted by the Board, who, in them, lost two gentlemen ever watchful of the interests of the community. Thanks are given to the Committee of the Great Synagogue for the use of a room in which to hold Shecheta Board meetings.

At the forthcoming conversazione in aid of the Manchester Jewish Soup Kitchen on Tuesday, the 26th inst., at the Cheetham Town Hall, a varied and interesting programme will be presented. Among those who have promised to assist are Mr. Horace Mills (principal comedian at the Prince's Theatre pantomime) and the members of the Albertini Band.

The annual dance promoted by the Committee of the Athletic Club in connection with the Jewish Working Men's Club, was held on Saturday evening last. During the interval, gymnastic displays were given by Mr. Johnson (instructor) and several members of the local Y.M.C.A. The following gentlemen acted as Stewards: Messrs. S. Balaban, I. Davis and L. Davis, S. Hyman, J. Hyman, K. J. Goldstone and A. Lisbona. An enjoyable evening was spent, and the funds of the Athletic Society will benefit considerably.

A concert in aid of the funds of the local battalion of the Jewish Lads' Brigade and the Manchester Jewish School took place at Derby Hall, Cheetham, on Wednesday week last. The entertainment, which was extremely well received, was given by the pupils of Mr. J. B. Etchells, who is the singing-master of the school, and to whom credit is due for the high degree of proficiency attained by those under his charge. The first part of the concert consisted of vocal and instrumental selections, with choruses rendered by a choir of forty boys. In part two, a humorous sketch, entitled "April Fools," was capitally played, whilst a pleasant variety was given to the whole by the efforts of the "M.J.S." Pierrot Troupe. Recitations, skirt dances and patriotic songs were also given, encores being frequently demanded. Master A. Levy accompanied, and Mr. J. B. Etchells ably fulfilled the duties of conductor.

On Sunday evening last the Derby Hall was again the scene of one of those concerts for which the Manchester Jewish Working Men's Club has become locally celebrated. The concert was kindly organised by Mr. Sol Olsberg and the Hall was crowded to excess before a large and appreciative audience. The following artists kindly gave their services:—Messrs. J. W. Churchill, Denbigh Cooper, Sidney Vincent, Lionel Brown (of Brown, Newland and Leclercq) from the Comedy Theatre Pantomime; Mr. J. Bromley and Mr. Fred Crofts, whose burlesque sketch of Sir Henry Irving created roars of laughter. A hearty vote of thanks to the organiser and artists was proposed by Mr. Maurice Goldstone (Hon Secretary of the Entertainment Committee) and suitably responded to by Mr. Olsburg.

A largely attended meeting was held on Sunday at the Bell Street Synagogue, Hightown, for the purpose of erecting a synagogue for the accommodation of the numerous Jewish residents in Hightown and district. The chair was taken by Mr. N. Laski, supported by Mr. J. Bernstein, President; Mr. M. Klasick, treasurer; Mr. L. Harris, on behalf on behalf of the trustees, Mr. S. Phillips, Hon. Sec *pro tem* (Executive of the Hightown Synagogue), the Rev. Dr. B. Salomon, Messrs B. Kostoris, Y. Bernstein, Harris Bernstein, I. A. Isaacs, L. Glass, M. Steinart, N. Shaffer and several other influential Jewish gentlemen of Manchester. After a long discussion it was resolved on the motion unanimously carried of Mr. I. A. ISAACS and seconded by Mr HARRIS BERNSTEIN that the meeting be adjourned to a later date and that in the meantime the Committee of the Hightown Synagogue canvass the neighbourhood for support, with a view to erecting a synagogue to be called the Hightown Hebrew congregation. A vote of thanks passed to the Chairman, for the able manner in which he conducted the meeting, brought the proceedings to a close.

A handsome stove and clock, in memory of their mother, Perl Bernstein, has been presented to the Hightown Synagogue by Messrs. Harris and Moses Bernstein.

Mr. N. Tragheim was present by invitation of the Dean at the Memorial Service for the Queen held in the Cathedral.

A dramatic performance is announced to take place on Saturday evening next at the Derby Hall, Cheetham, in aid of the funds of the Manchester Talmud Torah Schools. The entertainment will be provided by the members of the Hebrew Oriental Opera Company.

The fourth annual report and balance-sheet of the Manchester Jewish Tailors' Machinists' and Pressers' Trade Union have just been issued. The income was £486 and the expenditure £507; the balance being reduced from £257 to £237. In concluding the report, the Secretary, Mr. D. Policoff, says that though the disputes during the year were small in dimensions, they were very important in largely improving the condition of a good number of workpeople and the Society's prestige in the trade in general.

A WET DAY'S WORK.

By One Who Has Done It.

Out in the Rain.

Few among the apparent trifles which determine the fate of man are more remarkable or farther-reaching in their effects than rain. A dry season or a wet one may make all the difference between prosperity and ruin to a farmer; a dry day or a rainy one all the difference between joy and bitter disappointment to a child when "school treats" are in season. Here is the story of a wet days' work, told in the *Sheffield Weekly Independent*, by Mr John Roe, of 4, Court Four, Solferino Street, Sheffield.

In answer to a natural inquiry, he said, "No, I don't mind your publishing the facts at all. Indeed all the neighbours know them now, and I have told all my friends. I have suffered greatly from rheumatism. Seven years ago I had an awful time of it. I was in bed for six or seven weeks. But this year I have been troubled with influenza as well. In the early part of the year I went to see one of my relatives, and on the way back I got wet through. I was laid up after that with influenza and rheumatism for some weeks."

"Did you have a doctor?"

"Yes, I had a doctor, and I took his medicine regularly, and I tried other things as well—liniments, oils and embrocations, and medicines, but I got no relief. Then a pamphlet came to my door concerning——"

"Dr Williams' pink pills for pale people, I expect," suggested the reporter, with a smile.

"You're right. My wife said: 'I should try same of those, if I were you, John,' but I was uncertain what to do. You see I had tried so many things. But I mentioned the matter to a friend at the works, and he said he was sure Dr. Williams' pink pills would do me good. At that time I was suffering badly. The influenza had left me with rheumatism. I was so helpless that I had to be lifted in and out of bed. I could not bend my knees, the tendons were drawn up so. And my kidneys were all out of order. But I got a box of Dr. Williams' pink pills, and before I had finished it I found relief. I should think I took four or five boxes of the pills in all. Now the pain is altogether gone, and I am quite well."

The reporter congratulated Mr. Roe again, and as that gentleman rose to shake hands, he said: "It has been a good job for me, I can tell you. I have a wife and six children to support, and it would not do for me to be off work very long. But you may publish what I have told you. I know that Dr. Williams' pink pills have done me good."

And the reporter left the house perfectly satisfied that Mr. Roe's was a genuine case, and that he had indeed good reason to be grateful that Dr. Williams' pink pills had been brought under his notice.

Influenza has up to now been less universal this winter, owing, doubtless, to the mildness of the season; but many people who suffered from this scourge in former years still carry with them the unhappily rather permanent after-effects of the disease. Influenza in its remoter consequences has baffled some of the best medical science: it leaves a weakness of the heart, and a susceptibility to cold, with lowered vitality, which ordinary medicine seems powerless to combat. Happily, experience has proved without question in a large number of cases that one medicine—not an ordinary medicine—which has cured so many other baffling ailments, wields an almost magical power against the after-effects of influenza; we allude, of course, to Dr. Williams' pink pills. They seem to have the power of eliminating the dregs of influenza poison from the system, and thus of radically curing the palpitations, rheumatism, digestive weakness, and lack of strength and vitality so often left as a legacy by influenza. It is to be noted that no other medicine can claim so many cures, and that substitutes have never been shown to cure anything; consequently readers will do well to make sure of obtaining the genuine pills, namely, those bearing the full title, Dr. Williams' pink pills for pale people. Paralysis, St. Vitus' dance, nervous exhaustion, bile, broncuitis, and consumption, have been cured by the genuine pills. In case of any doubt, Dr. Williams' medicine company, Holborn Viaduct, London, will send the pills post free for two and ninepence per box, or six boxes for thirteen and nine.—[Advt.]

THE PROVINCES.

ABERDARE.

The annual general meeting of the Aberdare Hebrew Congregation was held on Sunday last. The following were elected officers for the ensuing year: President, Mr. Max Silverman; Treasurer, Mr. Jacob Fine; Committee Messrs. S. L. Goldstone, L. Levin and S Z. Robins.

BIRMINGHAM.

Mr. Henry Davis has been re-elected (5th year), Hon. Treasurer to the Birmingham and Midland Counties Hospital for Skin Diseases.

On Sunday evening last the members of the Jewish Working Men's Club were entertained by Mr John Lawson, who gave a most interesting and instructive lecture entitled "A Trip to the Emerald Isle." The lecture was profusely illustrated with lantern views of Ireland's beautiful scenery. Mr. David Davis, who occupied the Chair, tendered to Mr. Lawson the thanks of the audience for his voluntary services. During the lecture Miss Lawson gave a pleasing rendering of "Killarney" on the auto-harp The entertainment concluded with an impromptu concert, over which Mr. A. Harris presided.

The Council of the Congregation having considered that the time has arrived to mark the appreciation of the community of the eminent services rendered to it by Mr. John Phillips, J.P., over a period of nearly half a century, resolved that, with his consent, his portrait should be painted and placed in the Congregational Council Room. A deputation was appointed to wait on Mr. Phillips, and he signified his willingness to accede to the wish of the Council. A large and influential Committee was then appointed to take the necessary means to carry out this resolution, and it was resolved that the presentation shall be made at a public dinner, at which the presence of ladies will also be invited. A commission to paint the portrait has been given to Mr. Solomon J. Solomon, A.R.A. Mr. John Phillips has been actively connected with the business of every department of the congregation for 48 years. For many years he acted as Hon. Secretary to the congregation and its charities. He has served in the office of Treasurer and President of these same institutions, and has in every way identified himself not only with the administrative portion of the work, but especially with the benevolent. His latest call on the gratitude of the congregation arises from his having been one of the principal founders of the Jewish Working Men's Club, of which institution he is now President for the second year. His merits are not only recognised by the Jewish community but also by the city, he was at one time a member of the Town Council, and he is a magistrate both of the Borough and the County. He has also been Chairman of the General Hospital and the Midland Counties Sanatorium, and is at the present time a member of the Committee of these institutions, of the Jaffray Suburban Hospital and the Stoke Reformatory. Mr. Phillips is also a Life Governor of the University of Birmingham, and a Visiting Justice of H.M. Prison.

BRISTOL.

The annual general meeting of the Jewish Board of Guardians took place on Sunday last at the Synagogue Committee-rooms, Park Row. The President, the Rev. J. Polack, was in the Chair. The report of the work of the Board during the past year has been a satisfactory one, there being a balance in the hands of the Treasurer of £22 18s. 3d. The total amount expended in relief of all kinds during the year 1900 was £91. The report gives unstinted praise to the efforts of the local Jewish Social and Debating Society, who, by their recent concert on behalf of the funds of the Board, were enabled to hand over £50 to the President. On the motion of the Chairman, seconded by Mr. I. M. Jacobs, the balance-sheet for the past year was adopted and unanimously passed. The election of officers for the coming twelve months was then proceeded with. The Rev. J. Polack, B.A., was unanimously re-elected President. Mr. S. H. Jacobs was unanimously re-elected Treasurer, and the Rev. J. Abelson, B.A., Hon. Secretary. Mr. M. Nathan again kindly consented to act as Auditor. Several new members were enrolled, and the Board has every prospect of a flourishing career in the coming year.

DUBLIN.

The concert and ball in aid of the Jewish Board of Guardians took place at the Rotunda Rooms on the 7th inst., and proved both a financial and social success. A very large and appreciative audience were present. Amongst the artists who gave their services were: Mrs. J. Levitt, Mrs. H. Wine, the Misses A. Ellenbogen (of Liverpool), L. Rosenbergh, E. Winstock, R. Harris, Sarah Harris, B. Woolfe, M. Cohen and B. Levenston; Messrs. I. Benson, F. Bourke, H. J. Owens, S. Levenston, Mark Heron (who also acted as stage manager) and Master L. Cohen. Miss T. Shillman played the accompaniments. The ball was under the management of the following ladies' and gentlemen's Committee: Mrs. S. Dreyer, Mrs. J. Isaacs, Mrs. I. Rubin, Mrs. H. Weiner, Mrs. H. Kitcher, Mrs. Aarons and Mrs. H. Weiner (of Clontarf), Messrs. H. Weiner (President), K. Goldwater (Hon. Treasurer), S. Dreyer, M. Heron, J. Jaffé, A. Ellenbogen, H. Epstein, A. Jackson, I. Sheen, H. Fridjohn, M. Greenfield, L. Benson and J. Llotover, jun., Hon Secretary. Mr. P. Levenston's band played at the ball.

EDINBURGH.

On Sunday evening last the Jewish Literary Society held a "mock" Parliamentary Election. The candidates were Mr. L. Goldston (Unionist) Mr. S. Fürst (Liberal), and Mr. C. I. Michaelson (Labour). On a vote being taken the Liberal candidate triumphed. Mr. Isaac Fürst presided.

GRIMSBY.

The Memorial Sermon in honour of the late Queen preached by the Rev B. H. Rosengard, and entitled "An Ideal Sovereign," has been printed in the *Grimsby News.*

HARTLEPOOL.

Mr. Harris H. Barnett, of Durham Street, has presented two silver medals to the Committee of the Loyal "Thomas Richardson" Juvenile Oddfellows' Friendly Society, Manchester Unity, for an "increasing membership" competition amongst the boys.

LEEDS.

On Sunday last the annual entertainment of the Hebrew Literary Society took place under the Presidency of Mr. M. Hopenstat. After the President's address, the loyal toast was proposed by Mr. Nathan. Dr. Umansky proposed prosperity to Zionism, remarking that the institution had been the mother of many similar. The Rev. Mr. Cohen delighted the audience with his Hebrew song. Songs and speeches were delivered. The presentation was made to the library of an enlarged photograph of the Hebrew writer, Peretz Smolenski, by Master Abraham Goodman, pupil of the Leeds School of Art. A vote of thanks to the young artist was carried by acclamation. Votes of thanks were also passed to the President and those who helped to carry out the entertainment so successfully. Mr. Hopenstat has been elected Hon. President; Mr. Woolf Yasinovsky, President; Mr. Abraham Cohen, Vice-President; Mr. Rubin, Librarian; Messrs. Firkleston and Solomon, Secretaries; and Mr, Strom, Treasurer. The following are the Committee: Dr. Umansky, Messrs. Greenberg, Woodrow, Idman, Yudelevitch, H. Greenberg, A. Cohen, Grasblat, Gavronsky, Livi, Levin, Rooms, Bashkin, Leizerovitch.

An enjoyable smoking concert was held on Sunday evening last at the Leeds Jewish Young Men's Association. Mr. H. Lovedale occupied the Chair. The following gentlemen contributed to the programme:—Mr. Hurst and the Victorian Glee Quartette (Grand Theatre Pantomime) Messrs. Pugh, Louis Harris, Abe Lemon, L. M. Kennell, Mullins, Paul Hipps, Philip Davidson, Henry Myers, Bernard Solomon, and Master Julius Harris. A vote of thanks was proposed by the Chairman and seconded by Mr. J. Rosenbom (Chairman of the Association).

LEICESTER.

An enjoyable evening was spent on Sunday evening last by the members of the Jewish Literary and Social Society at their rooms, Silver Street. Mr. Alec Finburgh occupied the chair. The occasion was a special vocal and instrumental entertainment promoted by Miss Ethyl Samuel. The programme presented was of exceptional merit, and every item was well executed. At the conclusion a hearty vote of thanks was accorded the promoter by the Chairman, and a similar compliment paid to the artists on the motion of the Rev. M. Cohen.

LIVERPOOL.

At a meeting of the Committee of the Liverpool New Hebrew Congregation on Sunday last, a handsome silver crown for Scroll of Law was presented to the Synagogue by the Treasurer, Mr. A. J. W. Samuel and Mrs. Samuel, in commemoration of their silver wedding, which was celebrated on the 12th ult. The President, Mr. Tavriger, expressed the great pleasure it afforded him to accept the handsome gift on behalf of the congregation, and moved that the sincere thanks of the meeting be conveyed to the donors, hoping they would live in happiness and prosperity to celebrate their golden wedding. The resolution was carried unanimously. The crown, which is of a very handsome and unique design, was supplied by Messrs. P. Vallentine and Son of London.

MANCHESTER.

A general public meeting was held on Sunday, when a Ladies' Society bearing the name of "Manchester Roumanian Ladies' Benevolent Society" was formed. The following ladies have been elected unanimously to act as the Executive (with power to add) for the ensuing year; President, Mrs. M. H. Landes; Vice-President, Mrs. B. Lustgarten; Treasurer, Mrs. M. Nessis; Hon. Secretary, Miss B. Bacher; Committee, Mrs. Charles Spitzer, Mrs. S. Weinrach, Mrs. I. Irgang, Mrs. I. Finestone, Mrs. S. W. Bacher, Mrs. L. Jacobs.

NEWCASTLE-ON-TYNE.

The Rev. B. H. Rosengard of Grimsby writes: There died on the 31st of January, in Newcastle-on-Tyne, the Rev. Abraham Isaac Scheff, in the prime of his manhood, a man whose like will not easily be met with. He was of those types of humanity who are never cheerful without constant self-denial, self-surrender and self-effacement. As a colleague in the ministerial profession the present writer has carried away ineffaceable impressions of his lovable nature, his perfect character. It would not by any means be an hyperbole to assert that like the late Dayan, the Rev. J. Reinowitz, the Rev. A. I. Scheff was an angel walking on earth, alas! unrecognised, and holding a position utterly incommensurate with his learning and gracious disposition. The deceased brother-in-faith was the essence of goodness and truthfulness, a man without guile, a perfect model of sweetness of character, God-fearing, loving and lovable. He was a saintly soul, a reliable friend, fully deserving the homage, the esteem, the unalterable love of those who learned to know his piety and unobtrusive nature. There was a very large attendance at the funeral, at which addresses were delivered by the Rev. M. Rosenbaum and Rabbi Sandelson.

NOTTINGHAM.

At the annual general meeting of the Nottingham Hebrew Philanthropic Society held on Sunday last the following gentlemen were elected honorary officers for the ensuing year: President and Treasurer, Mr. R. Torlowsky (re-elected): Secretaries, Rev. Harris Cohen and Rev. S. Schloss; Committee, Messrs. R. Goldman, L. Goldstone, L. Reed, J. Rabinovitch, D. Snapper, P. Karmel, and B. Harris. Messrs. B. Lazarus and L. Saunders were appointed Auditors.

PORTSMOUTH.

On Sunday last the first quarterly meeting of the Vestry was held, when there was a full attendance of privileged members. The Mayor of Portsmouth Alderman A. Leon Emanuel, J.P., presided. It was found necessary to renew the whole of the drainage works of the synagogue and all the adjacent properties, which amounted to £123 10s. The back entrance to the synagogue being ill-paved, a vote was passed to relay the same with Ferrumite stone at a cost of about £30. The state of the finances permitted these outlays, which were absolutely necessary. Votes of condolence were passed to the Mayor on the death of his brother, and to Mr. J. A. Levy, a respected member of the congregation, on the irreparable loss he had sustained by the death of his sister, Miss Leah Levy. Mr. Montague Hart, ex-Warden, was the recipient of an illuminated address, voted to him by the Vestry, in recognition of the excellent manner in which he performed the arduous duties of Warden for two consecutive years. The Mayor, in a few well chosen words, congratulated Mr. Hart on having freed the congregation from debt. Mr. Hart suitably acknowledged the testimonial.

SUNDERLAND.

On Sunday last, Rev. M. Rosenbaum of Newcastle-on-Tyne, lectured before the Sunderland Zionist Association on "Rabbi Tsvi Hirsch Kalischer and the Beginning of the Movement for the Colonisation of Palestine." An interesting discussion followed in which the Revs. Z Lawrence, L. Muscat and others took part. A cordial vote of thanks was unanimously passed to Mr. Rosenbaum for his able and interesting address. The meeting resolved that a congratulatory telegram be forwarded to Dr. Rülf of Bonn, Germany, on the occasion of his 70th birthday, with an expression of appreciation of his life long service to the Jewish cause and to Zionism in particular.

WEST HARTLEPOOL.

By the death of Mr. Louis Bloom of this town at the early age of forty-five the Jewish community has lost a valuable and enthusiastic supporter of every useful or charitable undertaking. His funeral was largely attended by members from Sunderland, Middlesbrough, and Stockton.

SOUTH-EAST LONDON JEWISH LITERARY AND MUSICAL SOCIETY.—On Sunday last the South East London Jewish Literary and Musical Society held their fourth dance of the season at the Minerva Hall, New Cross, under the able direction of Mr. M Bloomberg. The proceedings were agreeably varied by Mrs. John Isaacs, who sang "The Promise of Life" with great feeling.

HOLLOWAY'S OINTMENT AND PILLS. Reliable remedies. In wounds, bruises, sprains, glandular swellings, enlarged veins, neuralgic pains and rheumatism, the application of this soothing Ointment to the affected parts not only gives the greatest ease, but likewise cures the complaint. The Pills greatly assist in banishing the tendency to rheumatism and similar painful disorders, whilst the Ointment cures the local ailment. The Pills remove the constitutional disturbance and regulate every impaired function of every organ throughout the human body The cure is neither temporary nor superficial, but permanent and complete, and the disease rarely recurs, so perfect has been the purification performed by these searching yet harmless preparations. The most delicate may take Holloway's Pills with perfect confidence.—[Advt]

"KEEP THE BLOOD PURE AND THE HEALTH OF THE SYSTEM WILL FOLLOW."—Clarke's World-famed Blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Bad Legs, Skin and Blood Diseases, Ulcers, Glandular Swellings, Blackheads, Pimples and Sores of all kinds its effects are marvellous. Thousands of wonderful cures have been effected by it. In ottles 2/9 and 11/- each of all chemists. Beware of worthless imitations and substitutes —Advt.

TIVOLI HOUSE SCHOOL.

The *Educational Times*, which was published on the 1st of February, records that the above school has, for the second year in succession, secured the much-coveted position of two of the boys obtaining the high honour of being first and second in all England in Hebrew, one of these boys being placed seventh in order of merit in the general list out of 7,581 candidates who presented themselves at the Christmas Examination of the College of Preceptors. The following is the list of successful candidates:—

FIRST CLASS.—Godfrey Trapowski (Birmingham), Honours Division with distinctions; 2nd in All England in Hebrew and 7th in order of merit in General List.

SECOND CLASS.—Philip Goldberg (Gravesend), 1st Division: 1st in All England in Hebrew, with 1st Class Papers, Hebrew, Scripture and Arithmetic Distinctions; Gerald James Prescott Mallan (London), 2nd Division; Ernest Benjamin Ramus (London), 3rd Division, with 1st Class Paper in Arithmetic.

THIRD CLASS.—Alexander Levy (Liverpool), 1st Division with several 2nd Class Papers; Phineas John Jacobs (Liverpool), 1st Division with 2nd Class Paper in Hebrew; Lucien Isaacs (Leeds), 1st Division with 2nd Class Paper in Hebrew, Distinction; Lewis Diamondstein (London), 2nd Division with 2nd Class Paper in Hebrew, Distinction; Samuel Harris (London), 2nd Division with 2nd Class Paper in Hebrew; Henry Mayor Lyon (London), 2nd Division with 2nd Class Paper in Hebrew; Leon Leonard Levene (London), 2nd Division with 2nd Class Paper in Hebrew.

JUNIOR FORMS EXAMINATION.—Henry Levy, London; Vivian Louis Valleck Mallan, London; Charles Isaac Samuel, Boulogne-sur-Mer; Albert Liebes, Guadalajara, Mexico; Harry Daniel Barnard, Bristol; Israel Myers, Manchester; Solomon Cohen, London; Harry Jacob Gordon, Birmingham; Ernest Mattathias Spero, Portsmouth; Albert Emanuel, London.

In the School for Girls the following candidates were successful:—

SECOND CLASS.—Rosetta Lyon, London (1st Division with distinctions in French); Hilda Jeanette Barnard, Bristol (2nd Division); Jessie Therese Ruby Mallan, London (3rd Division).

THIRD CLASS.—Simha Dinah Lyon, London, 3rd Division; Junior Forms Examination: Gertrude Liebes, Guadalajara, Mexico; Madge Mary Le Voi, London; Rachael Wolf, London.

The subjects taken by the 1st and 2nd Class Candidates comprised:—Scripture History, English Language, English History, Geography, Arithmetic, Algebra, Geometry, Mechanics, Bookkeeping, French (Conversational and Grammatical) German (Conversational and Grammatical) Latin, Hebrew, Sound, Light and Heat, Drawing, Chemistry, Music and Shorthand.

The Third Class and Junior Form Candidates entered for:—Dictation, Handwriting, Composition, Arithmetic, Scripture History, English Language, English History, Geography, Algebra, French, Hebrew, Drawing and Music.

From the above statistics it will be seen that many candidates sat for higher papers than for the Class entered for.

Chevras and Friendly Societies.

EAST LONDON JEWISH FEMALES CONFINED MOURNING AND BURIAL SOCIETY.—The annual general meeting of this Society was held on Sunday last. The Balance-sheet showed that the total income was £627; the payment of benefits amounted to £451, and the management expenses were £114. The total funds amounted to £993, and the present number of members is 1,437.

ANCIENT ORDER OF MOUNT SINAI.—The installation of officers of the "Pride of Israel" Lodge No 1, took place on Sunday last at the "Green Man," Mansell Street. Bro. S Levy, G.P., who presided, read a gracious acknowledgment by His Majesty the King of a message of condolence forwarded by Bro. H. Richland, Grand Secretary, on behalf of the members of the Order. Votes of thanks were passed to the retiring officers and to the visiting brethren.

ORDER ACHEI BRITH.—The Sir Moses Montefiore Lodge No 5, held their quarterly and annual general meeting at the Lord Tredegar, Lichfield Road, Grove Road, Bow, on Sunday last. Bro S Spiers occupied the Chair; Bro. Diamond the Vice, assisted by Bro. J. Belinfante and I. Jacobowitz as Marshalls. The balance sheet was read by the Secretary, Bro J. Levy and adopted. The income for the year was £245, the expenditure £203. The total assets are £205 and there are 131 members. The nomination of officers for the ensuing year having taken place the meeting was closed in harmony.

ORDER "SONS OF JACOB."—The annual session of the Grand Lodge was held on Tuesday last, at the "Northumberland Head," Fort Street, Spitalfields, for the election of officers for the ensuing year, and resulted as follows: Grand President, Mr. S Apple; Grand Vice-President, Mr. J. Backonovsky; Grand Treasurer, Mr. Marks Cohen; Grand Trustees, Messrs. Rosenbloom, A. Bene and L Green; Grand Auditor, Mr. H. Collier; Grand Marshalls, Messrs. E. Woolf and M. Pollock; Grand Guardian, Mr. P. Schniders; and Grand Secretary, Mr. Charles S. Lewis, 148, Balls Pond Road, N.

FOREIGN JEWISH LADIES' BENEVOLENT SOCIETY.—A special general meeting of this Society was held last Saturday evening, at the Princes Street Synagogue; the Rev. Susman Cohen in the chair. The Secretary, Mr. J. Levy, read the annual report, which showed the income to have been £227, and the expenditure, £257. The following officers were re-elected: President, Mr. B. Dubowski; Vice-President, Mr. A. Davis; Treasurer, Mrs. I. Litowich; Trustees, Mrs. Cohen, Mrs. Rosenberg and Mrs Ruben; Auditors, Mr. Pector, Mr. Rosenthal and Mr. Rosenberg.

HEARTS OF ISRAEL FRIENDLY BENEFIT SOCIETY.—The second annual general meeting was held on Sunday last at the Aldgate Distillery, Mr. J. Lampel in the Chair, and Mr. H. Oliver in the Vice-Chair. The balance sheet, which was unanimously adopted, showed the funds to be £186 and the membership 175. It was resolved that a letter of sympathy should be forwarded to His Majesty. The election of officers for the ensuing year resulted as follows: President, Mr. J. Lampel; Vice, Mr H Oliver; Treasurer, Mr. L Taub; Trustees, Messrs. M. Kleinfeld, S. Bernfield and P. Ishbitsky; Auditors, Messrs. H. Nathan, Paul Morris, and I. Abrahams. Committee: Messrs J Tramberg, L. Rosenthal, H. Becker, D. Lazarus, M. Levy, H Lee, L. Voideslafsky, H. Levy, A. Cozen, L Cozen, L. Gordon and A. Goldstein.

PROVIDENT FEMALES CONFINED MOURNING AND BURIAL SOCIETY.—On Sunday last, February 10th, the annual general meeting of the above Society was held at No. 9, Hunt Place, E. Mr. M. Nathan, President was in the chair. The total income for the year was £245 and the expenditure £258. The Chairman explained that the loss of £13 on the year's working was due to the large number of deaths among the members. On the motion of Messrs. I. A. Smith and S. Rosenberg, the meeting unanimously decided to increase the benefit for a member's death from £4 to £4 10s., and to cease sending an extra cab at funerals. The following were then elected for the ensuing year:—President, Mr. M. Nathan; Vice-President, Mr. I. A. Smith; Treasurer, Mr. S Karet; Secretary, Mr Isaac Goldston; Auditors, Messrs. M. Abrahams, Amstell and Weinberg; Trustees, Messrs. A. Boaz, S. Raphael and J. Israels; Committee: Messrs B. Abrahams, Lyons, Tas Goodman, Boam, White, Dekker, E Levy, R. Levy, A. Snook, S. Rosenberg, Hizer, and Jessel. Mr. Monnickendam was re-elected Collector.

PRIZES AND CERTIFICATES.

MANSFIELD HOUSE SCHOOL, CLIFTON GARDENS.—Etta and Ruth Piza (the only candidates entered from this School) were successful in obtaining certificates at the recent College of Preceptors' Examination.

GIBRALTAR.—At the recent examinations, under the auspices of the Associated Board of the Royal Academy and Royal College of Music just concluded in Gibraltar, Miss Etty Kossick, aged 11½, daughter of Mr. J. Kossick, Head Master of the Hebrew New Schools, was awarded "Honours" in the Higher Division (Violin). The Examiner, Mr. C. Lee Williams, Mus. Bac. Oxon, in his report, speaks of the pleasure it gave him to award this distinction, owing to the perfect style of the candidate's playing.

HE DOESN'T WISH IT NOW.

It was somewhere along in 1897 that Pat Ryan wished he was dead. Not that he was so disgusted with this world *as* a world, for a young fellow of thirty has no business to be that.

He was just tired of his own company, was Ryan, and fancied that perhaps if he were dead he would have less of it.

You must understand that away back in 1893 he was laid up with a cold; and a bad cold to the boot of it. Before that he had been all right—his own hearty and powerfully built self; no better man in the village of Loughrea, or indeed in all County Galway. I might as well mention that Ryan lives in Borouge, near Loughrea, where you could find him now if you wanted him.

How he got the cold doesn't matter. Not where it came from, but what it did to him—that is the point. Yes, and of course, how he got over it.

"It first took hold of me in March (1893)," so Pat told the writer one day in January of this year—1900, "and it sent me to bed as if I had broken my leg. I used to sweat all night as though I'd been out in a rainstorm; all the same I was shivering with cold.

"The cough was hard and dry and shook me from head to foot: I might be going into a consumption for all I could say. And whenever I ate a bit to strengthen me up it just turned sour on my stomach and made me throw up a lot of greenish-coloured stuff that was bitter as gall.

"I went on from bad to worse in spite of the medicines they gave me. When I was well I used to sleep like a pig, but now I didn't have a good night's rest once a month. Whether I was in bed or out of bed I had a bad time trying to breathe; and sometimes I gasped for breath with my mouth open, as a fish does out of water, Sir.

"And the thick fur on my tongue and the nasty taste in my mouth: it was horrible, and I had four years of it. It was so bad I often wished I was dead and underground.

"Oh, yes Sir, I had doctors, two of them. One said my lungs and heart were effected, and the other said it was just cold and hard work. But they did me no good, and I got so weak I couldn't walk to my bed.

"I had often read of Mother Seigel's Syrup, and I said to myself, I'll have a try of it.

"But first I got a Mother Seigel's plaster and clapped it on my left side over the heart: and *in two days begorra Sir!* the pain was gone and I began to sleep o' nights. Then I got a bottle of Mother Seigel's Syrup and it did the rest of the business. I could eat without being sick after it: I got stronger every day, and now, as you may judge by looking at me, I am as well as I ever was in my life."—Advt.

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